

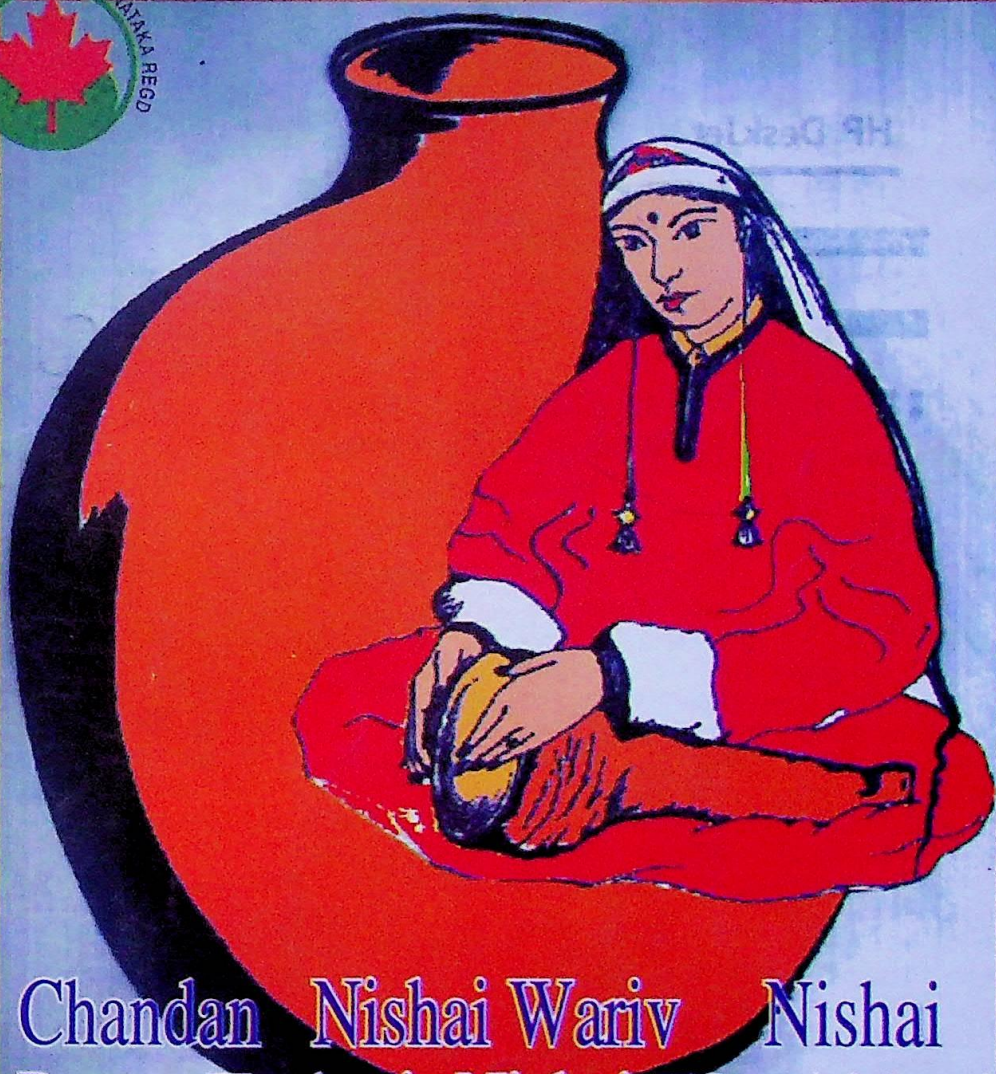
August 2004

Rs. 15

aalau

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The Voice of Kashmir



Chandan Nishai Wariv Nishai
Panun Kashmir Nishai Waachkhaai



Matrimonial

■ SUITABLE MATCH IS INVITED FOR A GIRL 31ST. AUG. 1975 BORN, HEIGHT 150 CMS. BE MECHANICAL FROM REC ROURKELLA, WORKING AS SCIENTIFIC OFFICER D BABA ATOMIC RESEARCH CENTRE MUMBAI. CONTACT B.K. DASS, M.DASS HOUSE, KUNJWANI BYPASS, 180010. TELE. 0191-2480034; 9419186474(M)

■ "ALLIANCE IS INVITED FROM A PROFESSIONALLY QUALIFIED KP BOY FOR KP PRETTY GIRL 1972/5'-5", B.SC., MBA FINANCE, WORKING AT DELHI. PLEASE CONTACT H.L.BHAN, 46, LANE-4, BLOCK-B, ROOP NAGAR ENCLAVE, JAMMU-180013, T.NO. 0191-2591274

■ "WANTED A PROFESSIONALLY SUITABLE MATCH FOR ONE SON, BORN DEC 1975, 5 FT 9 INCHES TALL, B.E. (R.E.C. TRICHY), WORKING AS SOFTWARE ENGINEER WITH "HEWLETT PACKARD" (MNC) AT BANGALORE. CONTACT O.N.KAK, SHIVPORA, SRINAGAR-190004, PH: 0194-2466636, JAMMU: 0191-2565167, H.NO.10, 4TH CROSS, S.R. LAYOUT, MURGESH PALYA, BANGALORE-560017, PH: 0-9845345442."

■ A RESPECTABLE KASHMIRI FAMILY LOOKING FOR A HOMELY, GOOD LOOKING AND WELL QUALIFIED (PREFERABLY PROFESSIONALLY) GIRL FOR THEIR SON (NOV 1971/5'-8"), M.TECH FROM REPUTED INDIAN INSTITUTE OF SCIENCE, BANGALORE. HE IS WELL SETTLED AND WORKING IN A SENIOR CAPACITY WITH A REPUTED MNC AT BANGALORE. SEVEN FIGURE SALARY PLUS PERKS. NO LIABILITIES. GIRLS' MERIT MAIN CONSIDERATION. EARLY MARRIAGE. NO DEMANDS. CONTACT AT (080) 25340013 OR e-mail: omprakashkaul@yahoo.com

■ SUITABLE ALLIANCE IS SOUGHT FOR A HANDSOME 1973 BORN K.P. BOY 5'-7", DIPLOMA IN COMPUTER SOFTWARE, DOING HIS OWN BUSINESS AT MUMBAI (AROMA FLORA, UPENDER NAGAR, R.NO.7, S.B. MARG, DADAR-W). INCOME FIVE FIGURES. FATHER RETIRED CLASS II OFF-

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More Ads on Page 13

■ LOOKING FOR A PROFESSIONALLY QUALIFIED GIRL FOR A KASHMIRI SLIGHTLY MANGLIK BOY FEB. 1974 BORN, 6 FEET TALL, MASTERS DEGREE IN COMPUTER APPLICATIONS (MCA), WORKING AS PROGRAMMER ANALYST WITH INFOSYS TECHNOLOGIES LTD, BANGALORE. PLEASE CONTACT WITH BIODATA AND FULL DETAILS: — S.L. KAUL: 011-25013198

■ LOOKING FOR A WELL QUALIFIED GIRL PREFERABLY WORKING IN BANGALORE FOR OUR BOY BORN DEC 1975, 5 INCHES 9 TALL, B.E (REC TRICHY) WORKING AS SOFTWARE ENGINEER WITH HAWLETT (BRITISH MNC) IN BANGALORE. CONTACT: O.N.KAK: PH: 0194-2466636, 0191-2565167, E-MAIL: PANKAJ_KAK@YAHOO.COM

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No.2: Issue 7

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EDITORIAL

Wake Up from the Slumber

The community is in danger

TAKE this as a wake up call wherever you are. The community is shrinking by the day and soon it may become extinct. Do something now. Otherwise, it will be too late. Neither we have a religious head nor a political leadership. No convictions, no emotions, no feelings and no thinking towards the community. All these qualities will lead us to nowhere. Our future generation will curse us. If you agree then let us do some introspection to become responsible and build a strong community.

Only looking after our family and self interests will ruin us. Serving self interests at the cost of community has already taken its toll. Agreed we have been getting a raw deal at the hands of the administration. The most devastating 1990 mass exodus can not be forgotten. Many of our brethren who are living in the camps in Jammu, Udhampur and Delhi is a reality. Majority of the people from the rural areas are still languishing for want of even two square meals, leave alone a reasonably dignified living. The other fact is that many of us have touched new heights. Compared to an average Indian, Kashmiri pandits, wherever they are, are doing well. But a sincere concern about the community has become a casualty?

If we have to stand up as a community and preserve our age old culture and tradition, we have to stop pampering those self-styled

leaders with a narrow sight. It is they who are responsible for spoiling the habits of our brethren by dangling carrots and make them their sycophants to meet self interests. Back only those who have a long sight and clear vision about the community. When the community is strong, individuals will automatically thrive. A community with a strong base will take care of individual interests of members.

The so called leaders boost about their "so called great service" to the society like taking up transfers, promotions, relief, ration cards, besides flashing recommendation letters. Individuals can manage these things on their own. Don't fall prey to such designs. Reject them who make poor individuals run after them. They are only a threat to the community. Expose and reject them.

Instead, encourage those with character and conviction. Back those who will think and talk on behalf of the community without any malice and interest. Help them in creating assets like cultural centers, educational institutions, hospitals and so on to keep the community together. Such assets will act as strong bondages among the innumerable clusters of community members living anywhere in India and abroad.

Let us reject cheap and individualist leaders and encourage only the committed ones who work for building the community.

FROM THE DESK OF PRESIDENT

THE last date for submitting applications for admissions to Engineering, medical and dental courses under the Kashmiri migrant quota was July 10, 2004. The merit list was supposed to be displayed in the CET website on July 30. Due to uncertainty in the admissions in Karnataka in the wake of on going battle between the Government of Karnataka and college managements over various issues including enhancement of fee, things remain as they were. The CET had to cancel the counseling twice for Karnataka and non-Karnataka students. The government is trying to bring in legislation and the managements are contemplating to go to the court. The tussle may end up soon. Enquiries with the CET cell reveal that the publication of rank list and the counseling may be delayed. Please be in touch with the CET cell through the website : <http://kar.nic.in/cet>. The telephone number of the administrative officer is 080-23564583 (Mr. Jammal). Mr. Jammal is the person who can guide us well.

Construction of Bhavan

THE construction of Kashmir Bhavan is going on. The residents of the area have an apprehension that we are building a commercial complex and have gone to the Karnataka High Court to bring a stay on the construction. However, the court has not given any stay and has allowed us to go ahead with the construction till the

ADMISSIONS TO professional courses

verification of papers. We have appointed a senior advocate Mr. Nagaraj Rao to file objections with all records. We are hopeful of getting the writ petition dismissed in our favour. The contention of the locals is that this site was originally earmarked for a school and a play ground and BDA has violated this by giving it for construction of a commercial complex which is absolutely false. Since the local residents had no access to the papers, they filed the petition only based on apprehensions.

Infact we have clarified that the Kashmir Bhavan is a multipurpose building to impart cultural education and teach Kashmir language to the displaced persons. God is with us.

MK Raina appointed Editor (Kashmiri & Hindi) of *aalau*:



Mr. M K Raina, Co-ordinating Editor of Milchar, a magazine brought out from Mumbai by the Kashmir Pandit Association, Mumbai, has kindly accepted to be the Editor (Kashmiri and Hindi) of *aalau*. He is also associated with Project

Zaan. A prolific writer in Hindi, Kashmiri and English, he is also doing a lot of research on the Kashmiri script. Mr. Raina may be contacted through e-mail: ranamk@yahoo.co.in. His phone number is 0-9422473459. Please send contributions in Hindi and Kashmiri to him directly.

Trip to USA

Mr. Ashok Mattoo and myself are leaving for USA on August 6, 2004 for 40 days on a specific mission of interacting with our brethren in USA, Canada and UK. Since we could not make to USA in July on the invitation of KoA President Mr. Sanjay Kaul due to several reasons, we have decided to make it now. Mr. Sanjay Kaul is kind enough to arrange our meetings in various states in USA with our brethren. We will be giving presentations at small gatherings and also interact and exchange views with community members on various issues confronting the community including the future of KPs in India and elsewhere.

We will also discuss ways and means to preserve our culture and traditions and also establishment of centers in major cities to keep the community together.

— R K Mattoo

BY DR N.L. ZUTSHI

In The Lanes and Bylanes of Srinagar

On Navresh-2004, aalav made history. Here it says:

"Return of migrants to the valley... let us take advantage of changed scenario and work for going back to motherland". This is against the background, that; a) 14 years now, within our leadership, no single, united meaningful voice has emerged, b) On the contrary, infights within, between the groups and individuals has left 60,000 of us living in camps, ignored. aalav further says: 'When sikhs and hindus can live in the valley why can't we pandits, who are bonafide residents of the place sharing culture, language and background with our muslim brothers'".

TWO of us, my wife and I. Our host, a pandit couple and our local guide, a koshur musulman. We were to stay with our guide, but for the sensitivity of

relationship with host, we did the other way round. Both, need an introduction: Our host, a pandit couple, living in a predominantly musulman hohalla house bears a hindu name plate and also a typical 'Batta nav'. Till last year they owned a Srinagar based business. They never left their home.

They have a muslim tenant, a muslim maid, who comes daily from downtown, a muslim gardner. A muslim milkman comes daily all the way from 12 miles, irrespective of good or bad weather.

Exchange of visits, on either side, with neighbours is a regular feature, with or without a token exchange of gifts, mostly eatables. Gossip includes all subjects, social and political. Notes on each other saints, sages, sufis, soothers, temples and dargahs are freely exchanged. In the exchange of decencies, we, as visitors to our host, were also included.

Lane and roadside greetings, at times in the middle of the road itself are, common. Each others welfare is the main topic. Our lady host, battni, is all the time moving around with Dejhoor and Teeka. Here, we learn muslims exchange tekni, do 'Kath-bath', have ring ceremony, settle number of dresses as dowry, and have left pandits far behind in wedding feasts. Wazwan has now shifted to 5 star hotels. Bridal dress is a lehanga, which costs upwards Rs,30,000/-.

OUR LOCAL GUIDE: A Koshur musulman, a delhi based businessman, parents, a joint family, line deep inside down town, in a modernised house Family, our years old acquaintance, custodians and care takers of some properties of pandit friends in the absence of owners.

But for him, our this tour could not be intensive.

OUR VISITS TO PLACES OF INTEREST:

☛ Attended the Hawan of Ishber, performed on 79th Janam divas Jayanthi of Swami Laxman Joo. Nearly 300 men and women, offered puran-aarathi, sang bhajans and took prasad, a full meal with kheer. A similar function at Delhi attracted around 550 people!

☛ Went to Bhagwan Gopinathji ashram near Ganpathyar. On every sunday mornings, devotees between 75 to 100,

**A FIRST HAND
REPORT ON
CHANGED SENARIO
BASED ON 10 DAYS
VISIT TO SRINAGAR
AND AROUND
(APRIL 8, 2004 TO
APRIL 17, 2004)**

assemble to have bhajan and kirtan, prasad is served, the taste of which reminds taker-charvan at chakreshwar.

☛ On Baisakhi, april 13, we two, our host, our guide and wife and children went to picknick to NISHAT BAGH. We carried our food. Though partially cloudy and intermittently drizzling, there was no let off in the crowds, despite and entry fee. There were Hindus, Sikhs and Muslims, men and women alike. Young women wore no burqa, boys and girls were having their own time. Sikhs were in an exhilarating mood, performing bhangra, attracting cheering crowds. Terrace gardens were in full bloom. You did not feel anything missing. Yes, there were no pandits.

☛ From Nishat, a drive to **CHESHMA-SHAHI**. Terrace garden in full bloom, place full of holiday crowds. Had a fill of spring water and carried some in cans, which we used till we left. Adjoining botanical garden in full bloom, and as crowded as Nishat. You over look Dal and adjoining areas in awe.

☛ A drive through picturesque forest area to **PARI-MAHAL**. A terrace garden built up around old Khanderat, which we knew as a haunted place. View from this height, of Dal and adjoining land marks provides a magnificent view.

☛ A visit to **KASHMIR UNIVERSITY & S P COLLEGE**. Being a graduate from the first batch (1949) of Kashmir University, felt proud to drive through a well laid and impressive campus. Equally impressive are the medical college and attached hospitals.

Visited Sri Pratap College on a Sunday, found students, more girls than boys, attending special and extra classes. Saw the college playground, full of children of all ages, playing all sorts of games. Before 1947, this ground used to host, final football match of friends and police teams. A convocation, addressed by Maharaja Hari Singh, in which Youraj Karan Singh was also a recipient, being a student of the college; was held on this ground. Kabali raid took place, soon after this function.

☛ From Srinagar to Tangmarg and onwards to Gulmarg, parts of which still snow bound. Visitors going up all the way to glacier, even though it was cold and wet, Gandola is the rope-way which take you steep up the mountain, and by this fall promises to take you a few thousand feet higher. Rani Mandir, a lone temple

is in good shape. Locals expect a good tourist season, for which they have been waiting for years.

☛ To Zadibal, deep down town area, on a visit to parents of our guide. On way from Srinagar met a traffic jam, as bad as one in Delhi. Returned back past 10 pm. A few shops were open, a few people were moving around. Police on duty, no one questioned us.

☛ A shikara side, all the way to **CHAR-CHINARI**. Had tea and snacks atop a houseboat, turned into a restaurant. A young muslim lady manager, the only lady amongst a staff of 10 men, greeted us and was amazed to hear talking in Kashmiri. She joined in an hour long gossip, on government actions and inactions, tourist traffic and management, political affairs and law and order, and current topics of interest. Return boat ride through Dal-Bazar, a floating township, with all the floating amenities, including a **PCO-STD-ISD** booth made a phone call from here.

☛ Drove through Srinagar, all the kadals, all bazars, Maharaj Gunj, Ranawari, Vishwa Bharati School, all housing colonies called nagars, Ratrani Hospital, Shali Store, interiors to all historical masjids. Deep down town areas, search for 'Kane-guchi', took us from gazar to gazar, till we found them at Kokar bazar, shops full of goods and ware, brisk business. Srinagar footpaths full of pavement mini-bazaars, wished could buy all the almonds and walnuts. Some Hindu temple structures erect, without apparant damage-saw a Gurdwara in full operation adjoining pathar masjid.

☛ A visit to my birthday, a road side house in Chirkral Mohalla, Habba Kadal. Neighbours recognised and welcomed with open arms. A long chat followed in nostalgic memories of the past. Went to sathu, to see my matamal, to Karan Nagar to see the houses of our relatives.

Some houses are burnt down, some are touched by fire. Most of the houses have given way due to non-occupancy, hard weather and aging. Missing doors and windows has hastened the damage due to rain and snow. Some houses have been burnt due to family disputes, insurance claims and bank loan default, not necessarily belonging to Hindus.

OUR VISIT TO DARMIK-SANSTHANS

☛ To **TULLA-MULLA**, a drive through crowded villages. No one takes a note of you, even with dejhoor

and teeka. Entrance to the shrine in full view of crowded market place, full of muslims. Whoever enters, no one takes a note.

A musalman sells you 'Ratandeep and kand', a muslim sells you 'Vane-ti-posh', yet another sells you milk. An elderly muslim takes care of your foot wear. Since last 3 months a batta-guruji has joined a BSF pujari, who is there for the last 2 years in 'Service of Ma'. He narrates a legendary story about the origin of Kheer-Bhawani and Nag. BSF serves kheer to the visitors as prasad. During two-hours we spent there, about 20 Hindus and Sikhs visited the shrine and offered prayers. General upkeep around the place and nag itself is excellent. Construction activity behind halwai-dookans is going on, as per the government scheme to provide tenements to migrants.

A dozen stray dogs pestered, as these used to be at kadi-darwaza. Had to buy some chuchi-ware from a muslim kandur. It was a quick job to make and feed at a rate that no sooner you throw it vanishes. Young one would take no chance. They would snatch it. Mercifully there was no fight. A love one refused to eat it. On return to Srinagar, passed through crowded streets, as people has assembled to hear Omar Abdullah.

GANPATYAR TEMPLE is safe, neat and clean. Stands guarded by BSF. Old batta-guruji is around and so are some pandit families still living in the mohalla. Three attempts of rocket fire did not damage the temple. It was more to attack the BSF unit stationed there. A road side sign on Srinagar-Nishat road, shows directions to the ancient temple of zyethyar. A beautiful steep up drive through pine forest, ends at the temple gate. Currently under expansion. Nag and Mandir are replica of Kheer Bhawani, but for a scenic back drop in this case of a pine forest. It holds 2 to 3 hawans a year, 1 to 2 mekhalas a year and is geared to accommodate yatris in Dharamshalla and can provide pots and pans for large scale cooking. Guruji did not, ever, feel insecure or threatened. He never left.

A visit to **HARIPARBHAT**, is no more what it used to be, Deviangan, a Parikrama. It is now a densely built township. Just 50 or odd steps lead you to **CHAKRESHWAR**, approach to which is free from encumbrances. A BSF pujari greets you and offers you prasad. Adjoining hall contains hawan kund, all big and small size moorties, neatly kept. Earmarket

place for distribution of prasad to awaiting devotees is in fact. All the steps and surroundings are well maintained.

Imagine a visit to **HAZRATBAL**, on a friday afternoon, soon after prayers. Went deep inside the prayer hall. Moved around in the whole complex, freely. A huge crowd, busy bazzars. Did some shopping in the bazaar, bargaining was rewarding. Shrine is an impressive monument, all the more so from all the heights. It is a busy tourist spot also.

In reverence to the holy relic, recall pandits joining muslims all the way waiting for the missing relics. Hashim Qureshi, in his book 'Kashmir-unveiling the truth, 1999' says that this incident changed his attitude to life.

A visit to **Kali temple-Shahi Hamdan**, went inside **KHNKAH MOLLA**, in full view of the people around. Saw the impressive Naksha-Nigari on the walls. A mulla gave us some shereen and greeted us. A muslim women offered us Kahwa from a samawar and katlam to eat, as kahnawe-chai, as her son had cleared an entrance exam.

Care taker of Khankah gave us the key to the ghat entrance, leading to Kali Mandir. Found Kali still radiant with dried up layers of sindoor, no peeling, no disfigurement. The place around and the bathing ghat fully intact and amazingly very clean. A muslim passed by, on his own, said both pandits and muslim had committed sins, the fruit of which, both of us now reaping. He misses his neighbour, a pandit of last several generations. Now the place occupied by some one, whom he never liked.

GENERAL OPINIONS / IMPRESSION

☛ Our hosts says, that most of civic, civil and police administrative are since fast returning to normal. Only in the first phase, slogan shouting mobs threatened. Loot, killing and arson went unchecked in the beginning. For the last few years, now, they fell, if anything is missing it is Biradari. They never gave up visits to the places of their faith. They had no trouble from their neighbours.

☛ Saw a young woman, wearing a Dejhoor and a teeka, accompanied by a 10 year old daughter, walking on a deserted road to Isbore. We stopped our car and

offered her a lift. Without hesitation and with utmost confidence, she boarded, even though she could easily recognise driver as a muslim, she told she came from Kamala Nagar by a metador upto Nishat bus stand. They are alright, and no fear, panic or harrasment of any king.

None of the devotees at Ishher Ashram looked panicking or harrassed. They greeted each other warmly, made enquiries of their welfare, and about their relatives in Jammu or Delhi. They stayed on even after taking prasad. No one was in a hurry. They were confident, that normalcy will return and so will pandits.

A senior, respectable person, one time an activist, said 'please write or report, truthfully, what you see'. He further said, we did not have a leader then, nor do we have one now, who could guide. There are a few who even misguide. Pandits should take a decision on their own, as hone is possible collectively. But sooner than later, delay makes it cold. He says there has to be a face saving, muslim use it thus that for what all happened Jagmohan is to be blamed.

Talked to trustees and a few devotees, who meet every sunday at Ishhar Ashram have little puja and prasad. In their opinion things are getting well and it is now time for pandits to return. There will be no problems. They never had to stall any of their functions, even in the worst period of militancy.

Our guide, his parents and other family members, said that muslims have since realised that no purpose was served, if any was expected, by migration of pandits, on the contrary it has been 15 years of loss of life, dignity and peace. Muslims realise that elsewhere it may happen that muslims will be in a minority. Therefore, just to drive out a minority is no solution to the problem. They also said media is to an extent responsible to rake up an event beyond limits to give the situation a bad colour. All muslims are not militants. Movement fell in the hands of those, who made it a commerce.

Had an hour long chat and tea with half a dozen young muslim neighbours of my matamal. They said it was the mischief of a low class and low grade unemployed loafers, who were brani washed in the name of Islam, but they got intoxicated with gun and money. They said what all heppened is shameful and not right. They claimed to have looked after some families still living around in the mohalla and offered that I could go

and independantly make enquiries.

Met one pandit family, a couple, a college going daughter and a young son in service, living in a huge big house, surrounded by muslims all around. Pandit said at the instance of neighbours, who offer him protection he never felt the need to leave, even when BSF told him to move out to some other area. He said, he refused and is happy. No one has ever had a bad eye on his wife and daughter.

Boatmen, restaurant owners, houseboat owners, small shop keepers, lady restaurant manager, my old neighbours, neighbours of my maternal uncle, my hosts neighbours, pony owners, poters and several others; to all those I talked to said they want PEACE, they want business, they want tourist. The hardship they have gone through, has left no one to talk about AZADI. Most of the people blame respective state governments for their inefficiency and corruption and responsible for all the ills.

There is a glaring presdnce of SIKHS, moving freely, doing whatever, they do for a living. Some prime properties are now owned by sikhs. They are building new gurdwars, and an old one adjoining pathar masjid is fully operational.

Met a Kashmiri speaking sardarji, who after retirement as a Major from Indian Army, took up teaching in Regional Engineering College. He owns a large piece of land and never left the valley throughout the militancy, even though some of his college students, in disguise, asked him to leave. He told them he has no place to go and will not leave his house, where several generations have lived. He recognised some of his students and on naming them, they had to open themselves up. They asked for shelter against armed forces. He refused saying that as an ex-military officer he cannot and will not do it. They left, with little cash to feed themselves, for the day. Sardarji says, these after no one ever visited him. On Kashmiri Pandits he said; Pandits were panick-stricken and frightened and left their homes in a haste. They did not have any leadership to guide them to stay put and resist the onslaught. Nothing worst could have happened, than did happen, but a united front would have made all the difference and prevented migration.... Sikhs, much smaller in number, did withstand, yes, because they had guidance and leadership available from Indian Sikhs.

CONCLUSIONS

A. ON LEADERSHIP

- It is essentially a failure of leadership, if any.
- Leaders need to have foresight, a feel, a concern or at least an idea of what is likely to happen and accordingly alert their people
- No one gave a lead to prevent mass migration.
- No leader stayed back for those who still line in the valley. No one seems to have a head count of those left behind and where.
- None of us stayed back to take care of our dharmik sansthans. We coolly left it to BSF, Sikhs take care of their gurdwars even in muslim dominated Pakistan.
- Learning nothing from history, our leaders successfully fragmented themselves so much, that for too few of us, we hear too many voices. Remember the days, when in one voice, it was; JAI-KARA-HAR-HAR-MAHADEV.

B. SOME BARE FACTS

- Did all the security agencies prevent an onslaught on us.
- Do you expect government to protect, each one of us, when their own members are vulnerable.
- Do you expect, so called 'Safe zones', 'earmarked zones' and so called 'protected zone' offer you protection. Do you expect each one of us be given Z-category of security.
- Governments have the habit of 'come and go', each time they go, so goes their policy, if any. Promises they make are valid only till it is made. Representing only 0.04% of Indian population, they don't feel accountable to us.
- We have made and continue to make, all sorts of representation. These all fall on deaf ears. You will be only heard, when from a poor and humble 'bata' you become a money churning 'jew'. small in number but a rich commodity.
- Whoever rules the territory, some is where it is. We have lived through it for generations.

C. HARD FACTS

- If you count A plus B, above, you realise that you have only one option and that is to COUNT ON

YOURSELF.

- Our left over biradari continues to live in the valley. They still hold our Fort. Are they any less human. Probably it is their love for janmabhoomi, and the faith to die, if they must, let it be on their own soil, that keeps them going on.
- If Hindus, Sikhs, Maharj gunj lallas can live in the valley, why can't we. Thousands of tourists come and go, thousands of amarnath yattris come and go, so did thousands throng kheer bhavi on zeith ashtami-2004. If there are welcome, so should be we, who are the bonafide residents of the place for generation.
- You have hold and right to your birth place by living there and not by staying away.

A SUGGESTED ACTION PLAN

WHERE TO GO FROM HERE.

LET **aalav** PROVIDE A LEAD.

- Give a widely broadcast CALL addressed to Kashmiri Muslims. Ask them to come out clean. Let them assure that they will welcome pandits in their neighbourhood, and take care of their safety. Let them assure that they will not default the trust pandits will afresh put in them.
- In event of what all happened, let some muslims from different localities visit migrant campus and infuse a sense of confidence in pandits and ask them to return in good faith.
- Organise a small group of pandits hailing from different localities in the valley, pay a visit to the valley and based on their own feel, judgement and gut-feeling decide their line of action.
- In the meantime, let aalav, infuse self confidence and a boost in the minds of pandits to feel proud of being Kashmiri and take pride in returning to their ancestral place.
- Let aalav make and work out modalities as to how to go about it. Those who have some one to go to and can independently go, may form the first group.
- GO YOU MAY, IF YOU GO, LET YOU CELEBRATE NAVREH-2005 IN YOUR HOME-LAND

Tatha-astu.

(The author , currently in USA is Ex-President, AIKS and KPA, Bombay)

BY AALAV CORRESPONDENT

Hidden stage artiste in a Kashmiri scientist comes out alive

Bangalore:

DR Vijay Kumar Challu, a research scientist, working with National TB Institute, Bangalore is no stranger to the community in this Silicon valley of Asia. He has been an active member of the **Kashmiri Hindu Samithi (Kar)**. But, of late, he was not seen around. Reason: He was busy reviving an artiste hidden in him. And, a few community members could see 'artiste Challu' at the prestigious Chowdiah Memorial Hall on July 18 and 19, performing to the jam packed audience.

This writer could not believe his eyes when he saw Challu in double role, delivering dialogues amidst thunders of cheers. Son of late Pandit Gopi Nath Challu and originally resident of Kawdara, Srinagar, Kashmir Vijay Challu is currently working on evaluation of new vaccines against TB at National TB Institute, Bangalore. For last two decades he has presented many research papers in various conferences that are published in National and International Journals besides guiding Ph.D students for PGI, Chandigarh and IISc, Bangalore, through collaborative research projects an new drug delivery system

and testing of emerging DNA vaccines for TB.

Challu, 'the josh machine', never found short of enthusiasm, humour or his impromptu dancing abilities. He is a regular trekker, sports person and anchor of many cultural programmes. Loves theatre from his college days were he wrote, produced and directed prize win-

ning
plays like

'Ehsaas' and 'Bebas'. Since last few years he again got involved with theatre at Bangalore through his memorable performance as 'Phofaji' in 'Badi Bua Ji' a famous play directed by Mr Kalom. Thereafter, Challu acted in some educational documentaries.

More recently, Challu, conceived the idea of uniting a team of new and old friends with Vinay Ojha, the event organiser for staging Ajay Shukla's hilarious comedy

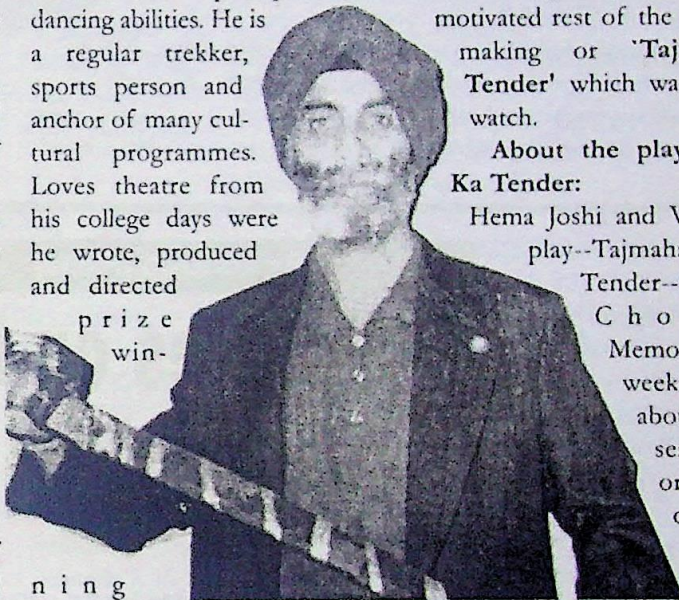
'Tajmahal ka Tender' in Bangalore. Dr Challu not only gave his best performance in double role as a senior angry darbari and as a strong lively sardarji but also motivated rest of the team during making or 'Tajmahal ka Tender' which was a feast to watch.

About the play **Tajmahal Ka Tender:**

Hema Joshi and Vinay Ojha's play--Tajmahal Ka Tender--staged at Chowdiah Memorial Hall last weekend, talks about the present day ordeal which one has to go through at the hands of

the administration. If Empreror Shahjahan had wanted to build the Tajmahal in the memory of his wife in the 21st. century, could he have succeeded ? No, given the current scenario of government sanctions, middlemen and corrupt officials.

The story is a reflection of the bureaucracy and corruption prevailing in today's society. The play depicts the operational style of present day government organisa-



tions exposing the dominated and uncontrolled corruption of bureaucratic environment with a touch of comedy.

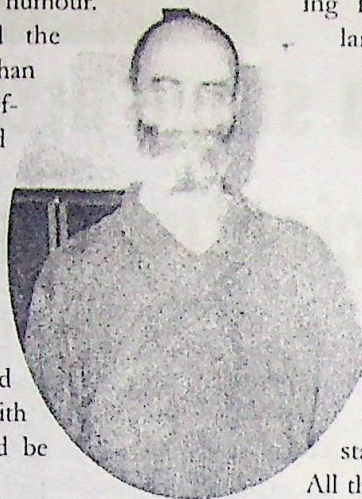
Silly and unwarranted hurdles created by politicians, bureaucrats, so called environmentalists and land mafia. But these hurdles have not come in the way of politicians and bureaucrats in looking after their own interests at the cost of the project.

Presented by 'Prayog', an experimental theatre group of Bangalore, the play 'Taj Mahal ka Tender' has vividly revealed this operational style of present government organizations from top to bottom. The play is a political

satire with good humour.

At the end, all the efforts of Shahjahan go waste. His coffers get emptied even before he could see the foundation of the monument, while the bank balance of everyone else involved or not involved with this project would be soaring.

The play talks about recruitment of staff, floating of a Tajmahal Construction Corporation, constructing a build-



ing for the corporation, land acquisition for Tajmahal, eviction of illegal hutments on the acquired land, rehabilitation of displaced people, construction of hutments for the displaced, agitations by environmentalists, finance objections, court stays, vacation of stays. All this takes full 25 years

before floating a tender notification for Tajmahal construction.

Written by Ajay Shukla, the play is directed by Zafar Mohi-uddin. ■

By VISHENJO (PREMI)

Pebbles on the Pathway

LET us pledge to spend our life in the Spiritual Way. To be spiritual, "said the great philosopher Threareu" is to live a life full of 'Love & Fulfillment'. Spiritual Bliss is the fragrance that manifests itself through "Satsang" and one becomes transformed. Satsanga gives us the Joy Ineffable, Peace Indescribable, Bliss Eternal and Calmness beyond words. It makes us to enter in a state in which thoughts and feelings Cease to be in Perpetual Motion and we begin to touch the corridors of Higher understanding and deeper Experience.

It makes us to enter in the inner Caves of Silence to discover for ourselves, 'The Gems Purest Ray Serene'.

Living spiritual way, gives us the capacity to return Love for hatred;

Sweet praise for sour complaints and Good for Evil.

Spiritual oriented person conquers Pride by Humility; Excitement by Calmness; Ignorance by Knowledge and Restlessness by Tranquility and Equipoise. It leads us from Worry to Calmness, from Mental Wanderings to Concentration; from Restlessness to Peace and from Peace to Consciousness Divine. Satsanga helps us to become spiritually oriented. It leads us to inner Recesses of Silence; in the Inner Bowers of Consciousness Beyond the reach of Noisy Senses, to Renew our Romance with Lord.... As Divinity

increases in us, Humility and Compassion replace Lust and Ego-gratification.

Satsanga creates the Soul Consciousness. All body Consciousness, Desires and Sense Craving starts Diminishing

Satsanga and Deep Prayers increases the Moments of Contact, the more is the Contact Deeper become the Experiences. 'Each night, when every one is asleep, and our mind is praying like a Continuous Stream; then the Lord Answers us.' Says Swami Yogananda.

So for our future; let us keep our Engagement with the Lord at the top. ■

Matrimonial

Continued from Page 2

■ SUITABLE ALLIANCE IS SOUGHT FOR K.P GIRL 1975 BORN, B.COM, 5' 4" FROM A RESPECTABLE FAMILY. WORKING IN A LIBRARY NETWORKING COMPANY IN DELHI. FATHER RETIRED CLASS II OFFICER. THE GIRL HAS LEUCODERMA SPOTS ON FACE AND NECK. INTERESTED MAY PLEASE CONTACT: M.L. BAKSHI, 231, GOVIND NAGAR, SECTOR-II, CAMP ROAD, TALAB TILLO, JAMMU, PHONE NO: 0191- 2505894

■ MATRIMONIALS ARE INVITED FOR A BOY BORN 74 HEIGHT 5 FOOT 4 INCHES. B.E.(ELECTRICAL) WORKING IN DELHI. CONTACT: A.K. FOTEDAR, 639, LAXMI BHAI NAGAR, NEW DELHI- 110023, PH: 011-24673147, MOBILE: 09811483801.

■ WANTED PROFESSIONALLY QUALIFIED MATCH FOR MY SONS, 1) JAN 78 5'-9" BE (BIO-MED) MUMBAI PURSUING PG FROM NMIMS. WORKING WITH ICICI BANK AS MANAGER SALES. PRESENT POSTING AT PUNE. 2) DECEMBER 78 5'-9" BE (ELECTRO.TELECOM) MUMBAI MBA (FINANCE) FROM SYDENHAM. WORKING WITH STERLITE INDUSTRIES, TAMIL NADU. CONTACT. J. L. KAUL (DEMBI) 172/3 CHINAR APPT. SRINAGAR EXTENSION INDORE. TEL 0731-2563938. 022-28234737, 0129-2288444, 0129-2222399, 0191-2531805. EMAIL:JLKAUL@HOTMAIL.COM

■ WANTED A SLIM GIRL, WELL EDUCATED FROM A REPUTATED FAMILY. HEIGHT: 5 FOOT 3 INCHES. AGE BELOW 30 YRS FOR A BOY BORN IN 1973 HEIGHT 5FT 4 INCHES WORKING AS MEDICAL REPRESENTATIVE IN REPUTED PHARMACEUTICAL COMPANY: CONTACT: SH.T.N.NAZAR, SURYAVANSHI NAGAR, MUTHI -1. PHONE : 2596972 (P.P)

■ LOOKING FOR PROFESSIONALLY WELL QUALIFIED GIRL FOR A KASHMIRI BOY 1974 BORN, 5'6" TALL MASTERS DEGREE IN COMPUTER APPLICATION (MCA) WORKING AS SENIOR SOFTWARE ENGINEER WITH M/S. CANNON IN DELHI CONTACT: A.K. BHAT, PH: 0191-2461114, BHARATI 011-25089147

■ MATROMONIALS ARE INVITED FOR MY DAUGHTER BORN APRIL 1977.HEIGHT 5 FOOT 2 INCHES. QUALIFICATION: B.E. ELECTRONICS. WORKING AS JUNIOR TELECOM OFFICER IN BSNL JAMMU. CONTACT: SH. B.N. BHAT, 404, GOBIND APARTMENTS, VASUNDRA ENCLAVE, DELHI-96. PH.NO: 011-22611405.

■ LOOKING FOR A SUITABLE KP GIRL FOR JULY 73 BORN KP BOY 5'-10" TALL, CHARTERED ACCOUNTANT BY PROFESSION PRESENTLY WORKING AS SENIOR OFFICER WITH HDFC, PUNE. PLEASE CONTACT RAINAS 10-B, SHIVAM, TMC COLONY, MANDALA, TROMBAY, MUMBAI-88; PH: 022-25578381.

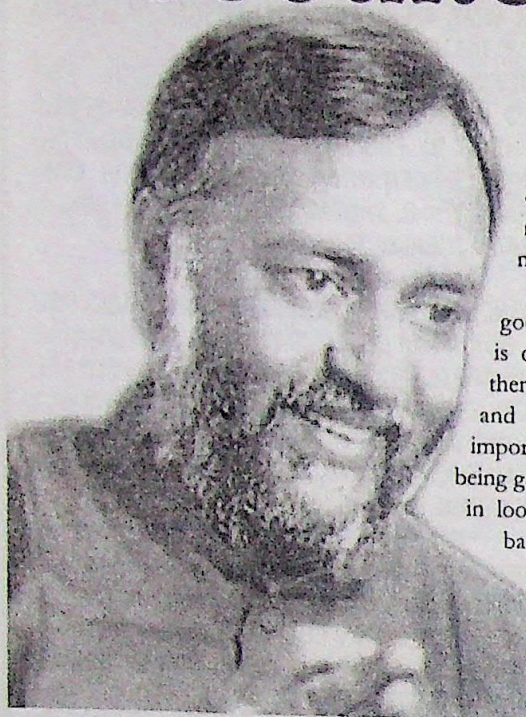
■ ALLIANCE INVITED FROM RESPECTABLE FAMILY FOR A KP BOY 1975 BORN, 5'-7" TALL, DIPLOMA IN INSTRUMENTATION TECHNOLOGY, EMPLOYED WITH BPL TELECOM AS SALES EXECUTIVE, B'LORE, DRAWING A HANDSOME SALARY. PLEASE CONTACT MR. OMKAR NATH GANJOO, HOUSE NO. 31/D, SHIV NAGAR, SUBASH NAGAR, JAMMU; PH: 0191-2583618.

■ LOOKING FOR A PROFESSIONALLY QUALIFIED, WELL-SETTLED AND WELL NATURED BOY FOR OUR DAUGHTER. SHE IS FAIR, SMART, CULTURED WITH OUTSTANDING ACADEMIC RECORD. SHE IS 75 BORN 5'1 INCHES TALL, HAS DONE MBA FROM POONA UNIVERSITY FOLLOWED WITH AN ADVANCED REFRESHING COURSE FROM HONG KONG IN HRD. PRESENTLY SHE IS WORKING IN AN MNC BANK IN MUMBAI DRAWING DECENT 5 FIGURE SALARY. MY POSTAL ADDRESS AND E-MAIL I.D IS AS UNDER-33/3, JDA HOUSING COLONY, ROOP NAGAR, JAMMU-180013 DULLOOSN@HOTMAIL.COM

■ LOOKING FOR A SUITABLE MATCH FOR A 5'11"/ 27 YRS, GRADUATE CIVIL ENGG. KASHMIRI BOY, FROM A RESPECTED FAMILY, WELL PLACED WITH A MNC, DRAWING SIX FIG. SALARY PACKAGE (P.A), CURRENTLY WORKING ON A PROJECT AT ASHGABAD (TURKMINISTAN, RUSSIA). GIRL SHOULD BE FROM A REPUTED KASHMIRI FAMILY, GOOD LOOKING, REASONABLY TALL & PREFERABLY WORKING AS ENGINEER, M.B.A OR BANK EMPLOYEE FOR TEKNI & BIO-DATA CONTACT:- MR. S.K. KAKROO 101/4, AANAND NAGAR BOHRI (PATTA), JAMMU 180002 PHONE:- 0191-2554714, M(0)94-191-91226E-MAIL:- SURINDERKAKROO@REDIFFMAIL.COM, SHIV_DAF-TARI@REDIFFMAIL.COM

BY SWAMI SUKHABODHANANDA

Goodness The Food for the Soul



drugs... Drugs temporarily make you feel good, but are not good for your well-being.

People also value looking good more. Impressing another is of primary importance. For them, looking good, physically and psychologically is more important than feeling good and being good. There is nothing wrong in looking good, as long as it is based on being good. More often, people want their image to be appreciated to feed their ego. Glamour is food for the ego; it decorates your 'looking-good' pattern. Hence, glamour is

of a greater appeal.

Why is 'Looking-good' wrong?

It is not a question of right or wrong. There exists a deeper meaning to it.

Reflect on this real incident.

A young girl from an orthodox Indian family became a widow at the age of 20. She expressed to me in one of my workshops that she was feeling lonely. I asked her why she could not remarry. She replied that she came from an orthodox family and feared what people would say if she were to get married again. I asked her as to what people were talking about her right then. She replied that they felt that she was a good woman. However, I asked her, if she was feeling-good. In the eyes' of the people, she was looking-good but was not feeling-good.

People sacrifice 'feeling-good' and 'being-good' for the sake of 'looking-good'. By not remarrying she was not being-good to herself. When looking-good is not based on being-good, then life becomes a mess.

The world runs on the illusion of looking-good. If you do not look good, you will not survive this rat race, little realising that even if you win, you continue to be a rat. Are people happy in spite of being successful? Why is it that many successful people are still miserable? the reason being that they do not know the art of being happy. A study done on happy people showed that happy people were good finders. They always seek and find something good even in the bad.

Use the image of looking-good but do not be used by the image of looking-good. Just as you wear a dress, you are not the dress; so you are not the image. To be happy, be free from any image of yourself. Be empty of image, empty of thoughts, empty of conclusions. This inner emptiness is joy. This is a new way of looking.

Why should I be a good individual as being good involves more problems?

In my workshops, I ask people, if you are going to die within an hour, what would you want other people to talk about you? People throughout the world want only good things to be spoken of them. Nobody wants others to talk ill of them. It is thus clear that we are all seeking goodness.

IN the present times, people are more inclined towards glamour than goodness. Media gives glamour the utmost importance; it has become a status symbol. People seem to be brainwashed into believing that glamour is equal to happiness. If one is glamorous, then one will be happy... is the false notion they carry. The media strongly and cunningly sows this myth.

Why does glamour have more appeal than goodness?

There are three traits in human consciousness. Looking good, feeling good and being good. The most important of these traits is 'being-good.' Many people value 'feeling-good.' However, if 'feeling-good' is not anchored on being good, then people get into

Being a good individual requires facing problems. In fact, being a bad individual also involves facing problems. Problems are a part of life; hence do not be against them. Train your mind to enjoy problems. Just as your go to a gym and enjoy the work-out in spite of sweating. Similarly, train your mind to enjoy problems. Problems at times make a powerful individual of you.

Will you please narrate a story?

Long ago in Persia, there lived a king-who was interested in seeking answers to his spiritual questions but could not get the right answers. He went and met a great mystic called Zarathustra and asked him for words of wisdom. Instead of giving the king words of wisdom, Zarathustra gave him wheat seeds. The king felt insulted, threw the seeds and went away. He continued on his pursuit of acquiring more wealth. At the end of his life, he felt he had given away his life for wealth and is would not protect him at the time of his death. He pondered whether he had invested his life wrongly.

He once again sent word to the great mystic Zarathustra to bestow upon him his words of wisdom. Again, the mystic presented wheat seeds to the king. The king felt he was not mature enough to understand Zarathustra's message and kept the seeds in his prayer room.

Later, the king called a philosopher from India to teach and guide him. The philosopher told the king that the real purpose of his coming was not to teach the king, but to meet the mystic Zarathustra. The king showed the philosopher the seeds sent by the mystic.

Looking at the seeds, the philosopher cried aloud, 'What words of wisdom! what seeds of wisdom! what a great teaching!' The king pleaded with the philosopher to elaborate. The philosopher replied, 'The seeds appear to be finite, but they have infinite

capacity to grow. From a seed, a tree and from a tree again a seed and so on. In the same way, we appear to be finite like this seed, but deep within we have infinite capacity to grow.

Secondly, unless the seed is willing to give up its seed-hood, it cannot grow. Similarly, unless we are willing to bury our past we cannot grow to a new future. The art of wise living is the art of dying.

Finally, when you plant seeds in the ground, invisible forces like water, heat, air... will help the seed sprout. One should have trust. In life too, we should trust goodness and the invisible forces would help us get enlightened.'

Both the king and the philosopher met Zarathustra. He welcomed them but did not teach them anything. He asked them to observe him and learn. While they were gardening in the company of the great mystic, they realised that any species survives only if it is organic. If a seed is unwilling to multiply, the species will die. Likewise, goodness and wisdom should also be organic. Learn to spread this goodness and wisdom.

Thank you for this great message. Is there anything more?

Remember, you are like a seed. The periphery is finite, but deep within, you are an infinite possibility. Just as a seed has to be organic in order to survive, be organic in spreading goodness. You are a seed and you should be a wise gardener. Even in the materialistic world, you are a possibility. To succeed in this world be organic. People love to trust a good individual rather than a bad one. Therefore, apply this technique to your spiritual and materialistic success.

What should be the purpose of one's life?

Learn to be successful and satisfied in life. Success is getting what you like and satisfaction is liking what you get. Life should be a balance of both suc-

cess and satisfaction.

Work for success and let work be fun, do not work for fun. By working for success, you fulfil your accomplishment needs. With more of success that you achieve, be grateful and thankful so that your success will not lead you to be egoistic. Remember, ego is Edging God Out.

To be satisfied involves being at peace with 'what is.' Do not create a conflict with 'what is.' Be in harmony with it. Learn to see elegance in imperfection; to see beauty in 'what is' and not in what it should be. You will then be satisfied.

Should we not drop our desires in order to be happy?

Spiritual teachers tell us to drop desires, whereas materialistic people ask us to increase desires. In my opinion, both are wrong. Make desires sacred, by which you transcend them. Desires have two ends like a pole. One end is the object of desire. Learn to enjoy the object and do good to the world. The other end of the desire is you. In the process of doing good to the world, are you growing in silence, love, peacefulness and gratefulness? If so, then you are growing. By working on both the ends, you make your desires sacred and transcend them. Thus, desire is a problem only if you have not made it sacred.

Does growth involve seeing both the ends?

Yes, horizontal growth occurs in the world of objects. Enjoy and do good. Acquire wealth out of goodness. Vertical growth involves you being more loving, kind, silent, and grateful, thereby providing you with real happiness. Horizontal growth only provides you with pleasures. There is a remarkable difference between pleasure and happiness. Be aware of this distinction.

(Swamiji can be contacted at a e-mail: www.swamisukha-bodhananda.org)

15 laughs a day keep the doctor away

IF A waiter accidentally spills a drink on your clothes, laugh! You will be doing your heart a big favour. A healthy sense of humour is good for the heart, as laughter improves the lining of blood vessels and reduces the incidence of cardiovascular diseases, medical experts say.

"Heart disease is India's single leading cause of death for both men and women," K.K. Aggarwal, executive vice-chairman of the Heart Care Foundation of India, says.

Over 30 million Indians suffer from some form of heart disease, with one in every 20 below the age of 40 affected by it, he said.

Mental stress also contributes to heart infarctions as it impairs the lining of blood vessels and also releases chemicals that cause blood pressure, hence increasing heart rate, which in turn enhances the process of plaque formation.

Aggarwal quoted a study conducted at Mool Chand Hospital in the Indian capital where 32 people were asked three questions to gauge their stress levels:

Question 1: At a party, a waiter drops tea on your expensive suit and spoils it.

Reaction: 18 out of the 32 said they would scold or hit the person, while just 14 said that they would accept the situation as it was.

Health & Fitness

Question 2: You are watching a movie and the person in front of you is taller, hence blocking your view.

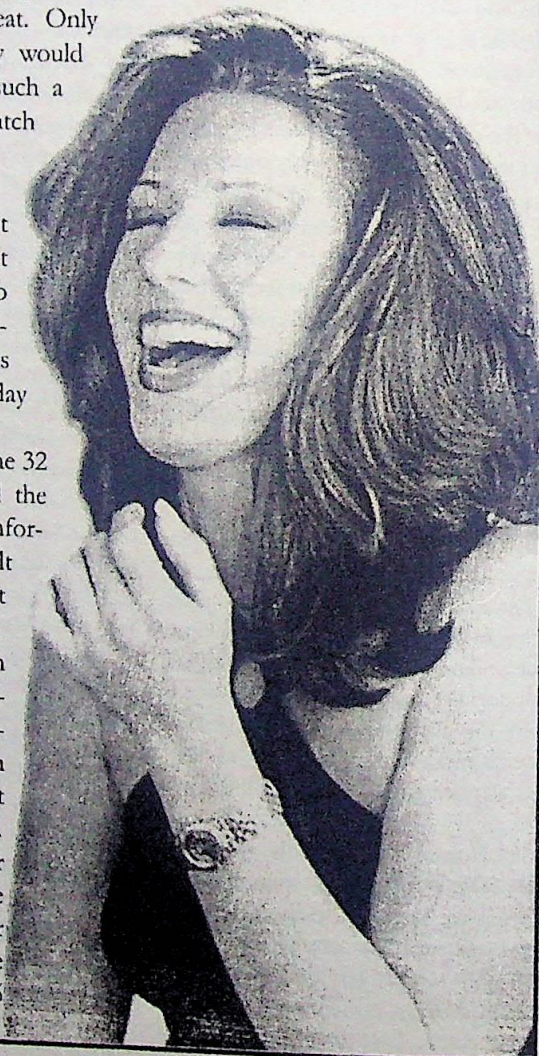
Reaction: 25 out of the 32 said they would demand the person be moved to another seat. Only seven responded they would adjust their seats in such a way that both can watch the movie.

Question 3: An agent books your airline ticket for the twelfth. You go on the twelfth to discover that the flight has already left the day before.

Reaction: 12 out of the 32 said they would scold the agent for improper information. The rest felt they would accept that it was partly their fault. "The study has shown that people are becoming increasingly stressful, rendering them highly prone to heart attacks," said Aggarwal. "The only solution for this, is to incorporate laughter into all our daily activities. One must laugh at least 15

times a day, to be considered a relaxed person," Aggarwal said. Putting it simply, he said. "It is just like we may decide to take the stairs instead of the elevator for exercise, that we should learn to laugh as an alternative to getting angry."

He also cited a study by the University of Maryland Medical Centre that revealed people with heart disease are 40 per cent less likely to laugh in various situations compared to people of the same age without heart disease.



Washington 'Red' for Pink cheeks

Now Washington is the apple of the eye. Do you know why? Because Washington apples are here. A wide variety of apples like Red Delicious, Golden Delicious, Granny Smith, Fuji, Gala and many others look you in the eye simply to be devoured. Delicious. Yes indeed!

More than 1,72,000 acres of apple orchards are nestled in the eastern foothills of the picturesque Cascade Mountains (Washington) at elevations from 500 to 3000 feet above the sea level. A relatively newcomer in Washington State's apple growing history: 'Red Delicious' apples have caught the world's fancy owing to its delicious flavour, texture and durability. This popular variant of apple will be available in the Food World outlets in Bangalore, Chennai, Hyderabad and Trivandrum.

K Radhakrishnan, vice-president merchandising, Food World Supermarkets said "We hope to make available a wide variety of Washington apples to our consumers at outstanding value throughout the year."

Sumit Saran, India Representative, Washington Apple Commission said "Washington Apples have gained popularity in India in the recent years, especially in the South. Owing to the growing health consciousness

among Indians, the demand for delicious apples has been on the rise. Apples are rich in sodium, potassium and soluble fibre that helps lower blood pressure and cholesterol levels. Latest research suggests that regular consumption of apples may prevent certain types of cancer and lower the risk of heart diseases."

Lets have a look into the goodness of apples found by many studies all over the world.

● Fibre and Phytonutrients in the skin of apples lower blood cholesterol, improve bowel function and many be associated with a reduced risk of ischemic heart disease, stroke, prostate cancer, type II diabetes, inhibit reproduction of colon cancer cells by 43 per cent.

Eating apples could improve lung health. Five apples per week lower risk for respiratory disease and lung cancer by as much as 50 per cent. Netherlands apples were singled out

as a fruit that could cut smokers' risk of COPD (chronic obstructive pulmonary disease) in half.

● Apple juice in daily diet significantly slows the cholesterol oxidation process that leads to plaque build-up in arteries, thereby giving the body more time to rid itself of cholesterol.

● Flavonoids in apples lower incidence of heart disease and help prevent strokes.

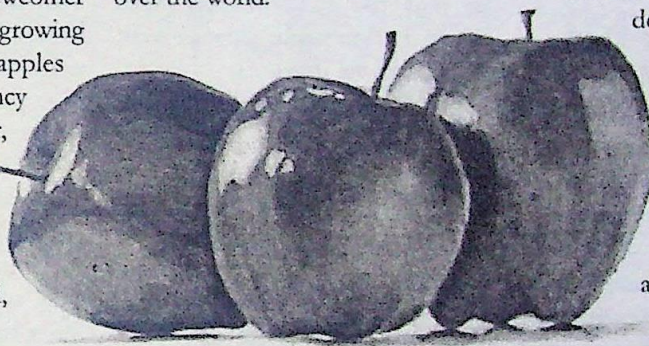
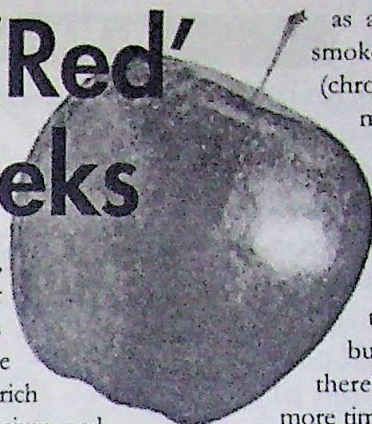
● Dietary fibre, abundant in apples, helps aid digestion and promotes weight loss.

● Apples contain almost zero fat and cholesterol and hence are a delicious snack and desert food.

Selection: The skin of apples should be shiny and not dull. Dull appearing apples won't be crisp and tasty. Apples should be firm and free of bruises and punctures.

Storage: Keep apples refrigerated at above 0degree C (32 degreeF). Fruit bowls are beautiful, but apples won't stay crispy for long. **Preparation:** Prepare apple dishes just before serving to minimise browning (oxidation). Protect cut apples from oxidation by dipping them in to a solution of one part citrus juice and three parts water.

Eating fresh apples is always good to get full nutritional benefits. Eat at least one fresh apple everyday to keep the doctor at bay.



By M.K. RAINA

[This story is dedicated to the 'Project Zaan'. Zaan Ded, the central character of the story is an imaginary grand-old lady, who holds 'Treasure Trove' of the cultural heritage of Kashmir. She tries to preserve it under even the inhospitable environs and wishes its legacy to percolate to younger generations. 'Project Zaan', launched in the year 1995 in Mumbai, is a joint venture of 'Lalla-Ded Educational & Welfare Trust' and 'Kashmiri Pandits' Association'.]

(Continued from July issue)

People were excited about Zaan Ded, but Sarvanand's death made them glum. Nothing more was discussed on that day.

Next day, Sarvanand called a meeting of elders and appealed them to come forward for help. Some youngsters had sheerly out of curiosity come to attend the meeting. 'Who could go along with Sarvanand' was the agenda discussed. Two youngsters were ready to join the elders on the mission, but their parents were reluctant and they made them to keep quiet on the issue. Although there was



none other than Kashi Nath who was willingly ready to go, even then others unwittingly nodded in affirmation. Kashi Nath had the zest, but considering his age, people didn't consider his offer. In order to find the solution, lots were drawn and thus four persons were listed after the draw.

The first name in the list was that of Aka Lal. He was a small shopkeeper and aged fifty two. His family consisted of his wife, two sons and daughters-in-law. Both his sons were in service. They were well to do. Aka Lal was not running the shop for any monetary considerations, but his contention was that sitting at home makes one peevish. Therefore, keeping oneself busy is better option. This way, one remained healthy and the atmosphere at home also remained peaceful. The shop was not even well stocked.

The second name in the list was that of Mohan Lal. He was forty five years old but unmarried. He lived with his old parents. He had good landed property. He wasn't quite educated though, yet over

Zaan Ded

Original Story in Kashmiri
by M.K.Raina, Mumbai.
Transliteration by
J.L.Manwati.

and above he was ill-mannered and a little arrogant. It was said that at Vethabal, his marriage was more or less fixed but when the girls side came to know about his traits, they had withdrawn their proposals. That time, Mohan Lal was around twentyeight years old. After that none came forward with any marriage proposal and Mohan Lal also gave up the idea.

Jamal Sahib was the third in the list. Age-wise he was younger than Aka Lal and elder to Mohan Lal. He was working as Accountant with some businessman in some other town. The businessman had all respect for him. Jamal Sahib also liked this occupation. There was no restriction of time, he could come and go at his sweet will. Jamal Sahib, besides his wife Rafiq, had a daughter Yasmeen who was married.

The fourth name on the list was that of Gopi Nath, about thirty-four or thirtyfive years of age. He was a businessman. He was not living with his parents because his wife was hot tempered. He didn't have any child. He was not on talk-

ing terms with his parents. He never wanted to remain under the command of his parents. All the elders had failed in talking to Gopi Nath or give him their advice on the issue. He was stubborn. He wasn't ready to listen to any one.

Though Sarvanand was quite tired, yet he wanted to return immediately. He consulted the four chosen ones. But they wanted to finish some important jobs on hand before starting on the journey. So, it was decided that all of them would assemble at Sarvanand's place on the tenth day of moonlit fortnight early in the morning and would leave together for the mission. The appointed day was five days away. For Sarvanand, each day passed in agony. But there was no choice and he had perforce to stay on. At last the appointed day arrived. Sarvanand was ready even before the dawn. He was keen to leave as early as possible because he was worried about Zaan Ded, whom he had found after great hardship.

The Sun appeared and it was day light, but nobody turned up. He waited for them anxiously. When no one came, even when the Sun was quite on ascent, he became anxious. "Are they well", he thought to himself and decided to go to everyone's home and enquire about their welfare.

Sarvanand first went to Aka Lal's house. Aka Lal was getting ready to leave for his shop. He was pretty embarrassed on seeing Sarvanand but he put up a brave face. He said, "O' Sarvanand, I did realise that you would be waiting for me and I was just thinking of coming your

way. Day-after is the betrothal ceremony of Saligram's son, and you know, they depend on me for their merchandise. Yesterday morning, he came himself and handed over to me a long list of articles needed for the occasion. Since last night, I am trying to collect his merchandise. I think it will take me another two days for the job. If you listen to me, you please go ahead. After I finish the job here, I shall be with you." Before Sarvanand could react, Aka Lal started counting on fingers and said, "I will be with you on the morning of Poornima. If for some reason I can not make it, then I will send some one else in my place. This is my promise". Sarvanand enquired, "Who is Saligram". "He is the co-brother-in-law of Makhan Lal. To be precise, he is his cousin co-brother-in-law, but they take their relations seriously." Makhan Lal was the brother-in-law of his elder son.

Sarvanand took leave of Aka Lal. Disillusioned, he left for the home of Mohan Lal.

On reaching Mohan Lal's house, Sarvanand called him out. From the attic window, Mohan Lal looked down. Having seen Sarvanand, he withdrew. There was some cacophony inside. After some time, his elderly father came down. He wished Namaskar to Sarvanand and said, "You have taken trouble for nothing. I had asked Mohanji last night only to tell you the whole truth". Sarvanand could not understand a thing. Mohan Lal continued, "Look, you congratulate us first. There is something coming up for Mohan Lal's matrimony. Some

people from girl's side are coming this evening. With Goddess Ragyna's blessings, next Sunday there will be engagement ceremony. All of us are busy with its finalisation. At this juncture, how could we allow Mohan Lal to be away?" Sarvanand left crest-fallen.

Empty stomach, Sarvanand reached Jamal Sahib's house. He wasn't there. The house was locked. Surveying here and there, Sarvanand spotted the servant of Jamal Sahib. He was watering the plants. Sarvanand enquired, "Where is Jamal Sahib?" "He didn't return from the job last night", the servant replied, "His employer has cancelled all his off-days." "And where is Rafiq?" asked Sarvanand. "She has gone to see her daughter". Sarvanand retracted but he had a hunch that both Jamal Sahib and Rafiq were inside the house and they had instructed the servant to keep the house locked from outside.

By the time Sarvanand reached Gopi Nath's house, the Sun had started its journey on the west side. The moment Gopi Nath saw Sarvanand, his face flushed as if he was just waiting for him. Somebody had foretold him about the likely visit of Sarvanand. "I was about to come to you. I came to know that you had not started today. Therefore I thought to share the good news with you". Sarvanand was astonished, "What good news?" I have been friends again with Tathya. Yesterday my elder maternal uncle had come and on his intervention, we have buried our past. So today, we are going to his place and make 'Roth' (an offer-

ing to God). I had a great desire to accompany you. So please excuse me. I wish you to come back safely and happily, and on your return I would bring the 'Roth' Naveed for you."

Sarvanand left all by himself. When he reached Zaan Ded, she was anxiously waiting for him. He almost fell down in disgust. Zaan Ded looked around. She couldn't locate anyone other than Sarvanand. Sarvanand revealed the whole affair.

Poornima came and the night went by also, but Aka Lal did not come. Sarvanand's legs gave way. He thought, had Aka Lal too ditched him? But Zaan Ded was magnanimous. She gave him moral support. She said, "Aka Lal is not the man who would let you down. If he has promised, he would defi-

nately arrive. If he hasn't come on this Poornima, he would definitely come on the next Poornima". Sarvanand felt encouraged and his spirits soared. He cursed his thought process. He thought to himself, "May be, the poor man is still busy collecting the merchandise of Saligram."

Another Poornima came but Aka Lal did not turn up. Sarvanand too did not have strength enough left in him to go back to the town and assess the situation. The winter had set in and it snowed heavily. It became terribly cold but neither did Aka Lal come, nor did he depute anybody else. The winter passed and the spring dawned. Sarvanand thought, may be because of severe winter conditions, Aka Lal could not make it earlier. When the first Poornima of

the spring came, Sarvanand kept looking at the far away 'Grazu Aarû' for Aka Lal. When Sarvanand did not even turn his head backward till evening, Zaan Ded grew anxious. She nudged him. Sarvanand's eyes had deflated and his body had turned cold. The wheel of time went on. Many were born and many departed, but Zaan Ded didn't lose heart. She was still hopeful. Because as per the boon, she would leave her mortal frame only when she would be sure that people no longer needed her. And Zaan Ded did not want that day to come yet.

Legend has it that Zaan Ded is still waiting at Kashyap Naag, hoping that on some appointed Poornima, Aka Lal or his some deputy would arrive and help her to cross the river of life. ■ (Concluded)

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काशिर्य तल्मीह हुस्ने गम ख्वार

अख शख्स ओस। नाव ओसुस हसन। हसन ओस स्यठाह हिसास तु हुट मुट लुकन हुंघन गमन मंज़ शैरीक सपदान। अकि दूह ओस तस ज़्यादय पहन बुथ अलूद। अँक्य् पुछनस, “क्या सॉ, अज़ क्याह छुख ज़्यादय परेशान?” तँम्य वोनुस, “अज़ हसॉ वुछ मे अख गुर। तस ऑस नु लँटुय। तवय छुस परेशान। तँम्य नफरन वोनुनस, “अदु अथ मंज़ क्याह छु परेशान गछुन लायख?” हसनन वोनुस, “वुछ सॉ, युस अखाह अँमिस गुरिस खसि, तस छु अँमिस ज़ीन चारुन। ज़ीन दरि नु, यीतिस कालस नु दुमिच आसि। दुमिच गंडनु खॉतरु गछि लोट आसुन, मगर अँमिस गुरिस छु नु लोटुय। व्वन्य अगर अँमिस गुरिस कांह खसि, सु पेयि वँसिथ तु फुटनस नल नख। अमिय छुस परेशान। तस नफरस गँयि यि बूज़िथ असन गित्य।

येलि कांह नफर हंगु तु मंगु कुनि कथि प्यठ परेशान गछि, दपान छि
'लोगुन हसॉ हुस्ने गमख्वार।'

ज़रा हंसिये

मालिक : चने के खेत में जानवरों को चरते देख कर भी तुम ने उनको खेत से बाहिर क्यों नहीं निकाला ?

नौकर : कुछ दिन पहले तो आप ने ही कहा था कि अपने मन से होशियारी जताने की ज़रूरत नहीं है। जितना कहा जाये, उतना ही किया करो। आप ने मुझे खेत को देख कर आने को कहा था। सो मैं देख आया।

● ● ●

पुत्र : पिताजी, आप मेरे लिये एक ढोलक ला देंगे ?

पिताजी : नहीं, तुम मुझे सोने नहीं दोगे।

पुत्र : तो जब आप सो जायेंगे, मैं तभी बजाऊंगा।

गज़ल

हर सहारा बे सहारा हो गया,
दिल हमारा पारा पारा हो गया।
अपना दुश्मन हम को प्यारा हो गया,
हाल ये कैसा हमारा हो गया।।
रात को इक गडगडाहट सी हुयी,
और शहर का शहर सारा सो गया।
दर्द मेरा गम तुम्हारा हो गया,
गोया जीने का सहारा हो गया।।
जिसके मन में एक ही धुन आ गयी,
आसमां का वो सितारा हो गया।
आग के दरिया में हम बहने लगे,
और लगा जैसे किनारा खो गया।।

- राकेश मोहन कौशिक

Project ZAAAN

Hatim's Tales

Original compilation by: Sir Aurel Stein ~ Transliteration by: M.K.Raina

तोतु संज कथ

दपान मुलके ईरानस मंज ओस अख बादशाह हकूमत करान। नाव ओसुस बहादुर खान। तैम्य ओस ज़नानन हुंदि खॉतर अक बाग बनोवमुत। अथ बागस मंज ओस नु काँसि गॉर ज़ॉनिस अचनुक इजाज़थ। दपान अकि दूह आव अख फँकीर तु च़ाव अथ बागस अंदर। बागुक्यव रॉछ दरन पेयि नज़र तु तिम गँयि खि खबर ह्यथ बादशाहस निशि। बादशाहन तुल पनुन वँज़ीर सुत्प तु वोत अथ बागस मंज। फँकीर बुछिथ वोन बादशाहन तस कुनः

“हा फँकीरो योर कोर च़ाखो, कतिकू छुख कति प्यतु आखो?”

फँकीरन वोनस दर जवाबः

“कोर मे साँलाह, तुहुंद ख्यव मे क्याह? बोज़ वफादौरी अनका *”

दपान बादशाहस ब्रोंतु कनि ऑस अख पोशि थँर। तथ पोशि थरि तलु कनि ओस अख बुलबुल मूदमुत। यूथुय बादशाहन तु वँज़ीरन अँमिस फँकीरस ब्यवौरी कँर, फँकीर आव पथर लायिनु तु द्रास जुव। अमिय वख्तु गव बुलबुल ज़िंदु। फँकीरन होव यि पनुन कमाल बादशाहस। बुलबुल द्राव बाग न्यबर तु आव नँचिथ फीरिथ वापस। अमि पतु प्यव सु पोशि थरि निशि बेयि म्वर्दु बँनिथ, तु फँकीर गव ज़िंदु। फँकीरन युथुय बागु मंजु वापस ह्योत नेरुन, बादशाहन तु वँज़ीरन ह्योत तस ज़ारु पारु करुनः

“हा फँकीरो खँजमथ करौयो, दूद हरकिय खॉस्य हो बरौयो
खासु प्वलाव मचामु ख्यख ना, बोज़ वफादौरी अनका”

फँकीरन बोव पनुनि कमालुक राज़ बादशाहस। बादशाहन बोव यि राज़ तिथु पॉठ्य वँज़ीरस ज़ि वँज़ीर गव अथ सिरस पूर पॉठ्य वॉकुफ। दपान बादशाह तु वँज़ीर द्रायि अकि लटि शिकारस। जंगलस मंज वॉतिथ बुछ तिमव अकिस जायि अख तोतु मूदमुत। बादशाहन वोन वँज़ीरसः

“हा वँज़ीरो आसिहे शूबान, जुव अँमिस मंज थावतन साथाह”

वँज़ीरन वोनस वापसः

“पादशाहम, यि छु यँच कोल मूमुत, फख छुस यिवान खबर कर छु गोमुत
छुस ना तँहरान वनतु बु कर क्याह, बोज़ वफादौरी अनका”

... To be continued

*Listen, loyalty is very rare.

Such verses were always recited after every one or two couplets to keep the rhyme and indicate moral of the stories

पं. प्रेम नाथ शास्त्रीजी का संक्षिप्त जीवन परिचय

-ओंकार नाथ शास्त्री



कवि सम्राट कालिदास ने कहा है:

संसारं भारतं सारं तत्रापि च हिमालयं
तत्रापि च काश्मीरं तत्रापि च विजयेश्वरम्

अर्थात्: संसार में यदि कोई रम्य स्थान है तो वह भारत है। भारत में यदि कोई रम्य स्थान है तो वह हिमालय है। हिमालय में यदि कोई रम्य स्थान है तो वह काश्मीर है। काश्मीर में भी यदि कोई रम्य अथवा ऐतिहासिक स्थान है तो वह “विजयेश्वर” है।

कल्हन की राजतरंगिणी में बिजबिहारा का नाम विजयेश्वर जितलाया गया है। बिजबिहारा का नाम विद्याविहार भी रह चुका है। विद्याविहार का अपभ्रंश हि बिजबिहारा है। जैसे भारत में बनारस को विद्या का केंद्र माना जाता है, वैसे ही काश्मीर में बिजबिहारा को विद्या का केंद्र माना जाता है। काश्मीर के प्रसिद्ध विद्वान मम्मटाचार्य जिन्होंने काव्य प्रकाश जैसा अलंकार शास्त्र बनाया है, बिजबिहारा में कच्छकूट के रहने वाले थे। यमटाचार्य, वाक्भट बिजबिहारा के ही रहने वाले थे। शैवमत की आधारशिला श्री सोमानंद जी

बिजबिहारा के ही रहने वाले थे।

बिजबिहारा में तीन प्रकार के वंश थे। भूतनाथ, भद्र और बौद्ध। भद्र और बौद्धों ने धर्म परिवर्तन किया था। भद्र और बौद्ध आज कल भी बिजबिहारा में रहते हैं। पं. प्रेम नाथ शास्त्री भूतनाथ वंश से थे। उन का जन्म सप्तर्षि सं. ४९९६ आश्विन कृष्ण पक्ष सप्तमी तदनुसार ४ अक्टूबर १९२० को बिजबिहारा में हुआ। उन के पिताजी का नाम ज्योतिषी आप्ताब शर्मा तथा माताजी का नाम राधामाली था, जो नहामा (पुलवामा) की रहने वाली थी। शास्त्री जी के माताजी का देहांत अगस्त १९२२ में हुआ, जब कि शास्त्री जी एक वर्ष ९ महीने के थे। तत्पश्चात् उन का पालन पोषण श्री कण्ठ ज्योतिषी ने किया जो उन के पिताजी के छोटे भाई थे। शास्त्री जी ने प्रारम्भिक शिक्षा अपने पिताजी से ही प्राप्त की थी। उन्होंने मैट्रिक परीक्षा हनफिया स्कूल अनन्तनाग से पास की। घर की माली हालत ठीक न होने पर भी आप्ताब शर्मा ने पं. प्रेम नाथ जी को ज्योतिष पढ़ने के लिये लाहौर भेजा। लाहौर में शरीर अस्वस्थ रहने पर पं. प्रेम नाथ जी वापिस जम्मू आये और यहां पर ही श्री रघुनाथ संस्कृत पाठशाला में प्रवेश लिया। उन दिनों श्री रघुनाथ संस्कृत पाठशाला के प्राध्यापक राज गुरु श्री बाल कृष्ण जी शास्त्री थे जो बिजबिहारा के महत्त्व से अच्छी प्रकार से परिचित थे। उन्होंने पं. प्रेम नाथ की हर प्रकार से सहायता की। शास्त्री पास करके पं. प्रेम नाथ जी वापिस घर आये तो उन्हें एजुकेशन

डिपार्टमेंट में अध्यापक की नौकरी मिली। परंतु श्री आप्ताब शर्मा ने यह सुनते ही अपने पयरन के दो टुकड़े किये और उन्हें नौकरी करने की अनुमति नहीं दी तथा उन्हें नक्षत्र पत्री का काम सौंपा। ज्योतिष की और प्रवृत्ति न होने पर भी पितृ आज्ञा मान कर पं. प्रेम नाथ जी ने बहुत परिश्रम किया। उन्होंने ने पंचांग को केवल कैलण्डर तथा महरतों तक ही सीमित न रख कर उस को काश्मीरी पण्डित जनता के लिये एक धार्मिक पथ प्रदर्शक बनाया तथा उस पथ प्रदर्शक विजयेश्वर पंचांग को काश्मीरी जनता ने जिस प्रकार अपनाया, उस से शास्त्री जी बहुत उत्साहित थे।

२९ वर्ष की आयु में शास्त्री जी का विवाह बनगुंड वेरीनाग गांव में श्री गोविंद शर्मा की लड़की तुलसी देवी से सम्पन्न हुआ। ससुराल में तुलसी देवी को गुणवती नाम से पुकारा जाता था। वास्तव में वह सर्वगुण सम्पन्न मां थी। हमारे बड़े परिवार को एकजुट रखने में उनका बड़ा योगदान रहा है। २९ मई १९९४ को उनका देहावसन हुआ। शास्त्री जी के चार लड़के तथा तीन लड़कियां हैं। शास्त्री जी के सभी लड़के ओंकार नाथ के निरक्षर हैं। विजयेश्वर पंचांग रणविरेश्वर पंचांग तथा ज्योतिष का काम करते हैं।

शास्त्री जी कर्म पर ज्यादा विश्वास करते थे। वह स्वामी तीर्थ तथा श्री रजनीश के प्रवचनों, लल्लेश्वरी, परमानंद के वाखों तथा आदरणीय स्वामी लक्ष्मण जी के व्यक्तित्व से बहुत प्रभावित थे। ज्योतिषी होने पर भी वह इस व्यवसाय से कतराते थे। उनका खाना पीना बहुत ही स्वातिक

था। घी दूध का वह प्रतिदिन प्रयोग करते थे। खाना बनाने में भी वह माहिर थे। गौ सेवा तथा बाग बगीचों का काम उन की दैनिक क्रिया में था। हाज़िर जवाबी तथा वाचन शैली में उन का कोई मुकाबला नहीं था। मांस भक्षण तथा स्त्री वर्ग के बाल काटने के बिल्कुल विरुद्ध थे। वह कहते थे "मस छुय वस"। काश्मीर में कर्मकाण्ड को लुप्त होते देख कर उन्होंने कर्मकाण्ड सम्बन्धित तथा धार्मिक छोटी छोटी पुस्तकें प्रकाशित की। पुस्तकों के साथ साथ उन्होंने कैस्टों द्वारा अपनी आवाज़ प्रत्येक घर तक पहुंचाई। उन्होंने श्रीमत् भगवत् गीता की काश्मीरी भाषा में व्याख्या ११ कैस्टों में की। उन्होंने लल्लेश्वरी भगवती को सरस्वती का रूप दिया तथा ७ कैस्टों में लल्लेश्वरी की व्याख्या की। इसी प्रकार उन्होंने ३५ कैस्टों में नित्य काम में आने वाली पाठ पूजायें भरी हैं। उन्होंने उर्दू भाषा में ऐसी भगवत् गीता प्रकाशित की जो पूरे भारत में अप्राप्य है। शारदा लिपि को जीवित रखने के लिये उन्होंने शारदा प्राइमर बनाया। शास्त्री जी के अधूरे कार्यों को पूरा करने के लिये हम पूरा प्रयत्न कर रहे हैं।

स्वर्गीय पण्डित प्रेम नाथ शास्त्री एक ज्योतिषी के रूप में

शास्त्री जी ज्योतिषी के काम से कतराते थे क्योंकि उन के पिताजी भी इस बात से सहमत थे कि ज्योतिष एक खुशक फलसफा है। इस से किसी ज्ञान की प्राप्ति नहीं होती है। इस कारण उन को वेदांत, भगवद् गीता, उपनिषद् इत्यादि पढ़ने के

लिये प्रेरित करते थे। ज्योतिषी आप्ताभ राम उनके पिता ही नहीं अपितु विद्या गुरु भी थे। शास्त्री जी ने विजयेश्वर पंचांग बनाने में जिस प्रकार की तपस्या की है वह अवश्य ही सराहनीय है। वह हर समय विजयेश्वर पंचांग को सुनियोजित ढंग से तथा जनता की आकांक्षाओं के अनुसार बनाने में लगे रहते थे। परन्तु जब कभी भी उन के पास कोई अपनी जन्म पत्री दिखाने के लिये आता था, तो वह कई बार छुप जाते थे, या उन से स्वयं ही कहते थे कि शास्त्री जी यहां नहीं हैं। ऐसा होते हुये भी वह एक सफल ज्योतिषी थे। कोई ३५ वर्ष उनके सम्पर्क में रह कर मैं ने जो कुछ भी थोड़ा बहुत सीख लिया है, वह विजयेश्वर पंचांग के रूप में आप तक पहुंचा रहा हूं।

स्वर्गीय पण्डित प्रेम नाथ शास्त्री जी की लोकप्रियता

बात १९५८ की है जब कि पूरे काश्मीर में शिवरात्रि एक है - शिवरात्रि दो है, की गूंज चारों ओर थी। उस समय शास्त्री जी को काश्मीर में बिरला ही कोई जानता था क्योंकि वह ज्यादा समय बाहर ही रहते थे। उस गूंज को शास्त्री जी ने अमृतसर में सुना और घर आकर श्रीनगर कालखुड में विजयेश्वर ज्योतिष कार्यालय की स्थापना की। उन दिनों श्रीनगर में बड़े बड़े विद्वान षष्ठशास्त्री तथा कर्मकांडी ब्राह्मण थे जो कि शिवरात्रि दो के पक्षधर थे। श्रीनगर में शीतलनाथ मन्दिर में शास्त्रार्थ का आयोजन किया गया जिस में समाज के प्रतिष्ठित व्यक्ति सम्मिलित हुए। वहां पर शास्त्री

जी ने अपनी विद्वत्ता का पूरा परिचय दिया और शास्त्रों द्वारा यह सिद्ध किया कि शिवरात्रि एक ही है। उस दिन से शास्त्री जी समाज में इस प्रकार घुल मिल गये कि पूरे समाज ने उन को अपना पथ प्रदर्शक स्वीकार किया। शिवरात्रि दो कहने वाले भी घर पर विजयेश्वर पंचांग का ही प्रयोग करते थे। ऐसे भी कई महानुभाव हैं जो अपने कमरों में शास्त्री जी का चित्र सजा कर रखते हैं और विजयेश्वर पंचांग की आलोचना भी करते हैं। यह उन की लोकप्रियता का जीता जागता प्रमाण है कि आलोचक भी उन को प्रणाम करते हैं और यथा योग्य आदर देते हैं।

ज्योतिषी पण्डित प्रेम नाथ शास्त्री पिता के रूप में

शास्त्री जी पिता के रूप में एक तेज़ तरार व्यक्ति थे। गृहस्थ के प्रत्येक मसले के तह तक जाते थे। गृहस्थ के प्रत्येक व्यक्ति के साथ वह अलग अलग ढंग से पेश आते थे। अपने मन की प्रत्येक तरंग को वह अमली रूप देते थे। स्वभाव से वह हठी थे। माता जी भी खुल कर उनके साथ बात नहीं कर सकती थी। आप खुद इस बात से अंदाज़ा लगा सकते हैं कि उन का प्रभाव परिवार में किस प्रकार का था कि मैं ने भी ३२ वर्षों में उन के सामने कभी भी अपनी पत्नी के साथ बात करने का साहस नहीं किया और मैं ने हर समय उन के हां में हां मिलाया।

(श्री ओंकार नाथ शास्त्री विजयेश्वर रणवीर शर पंचांग के सम्पादक हैं। सआभार - प्रकाश, जम्मू)

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BANGALORE • MON

Kashmiri Pandits

EXPRESS NEWS SERVICE

Bangalore, July 25: Bangalore has become home for Kashmiri Pandit families who fled the Kashmir valley in 1990 due to militancy. After New Delhi and Jammu, where thousands of families are settled, Bangalore offers the warmth of home down South, harbouring some 500 families.

Most of those who migrated to the Garden City are employees working in public sector companies like HAL, ITI, HMT. A large number of students find Bangalore an ideal place for education. There are a number of software engineers working with multinational companies too.

In an effort to keep themselves together, they have formed an association called Kashmiri Hindu Samiti (Karnataka) Regd. Majority of community members are active members of the Samiti, which was formed in 1991. Besides

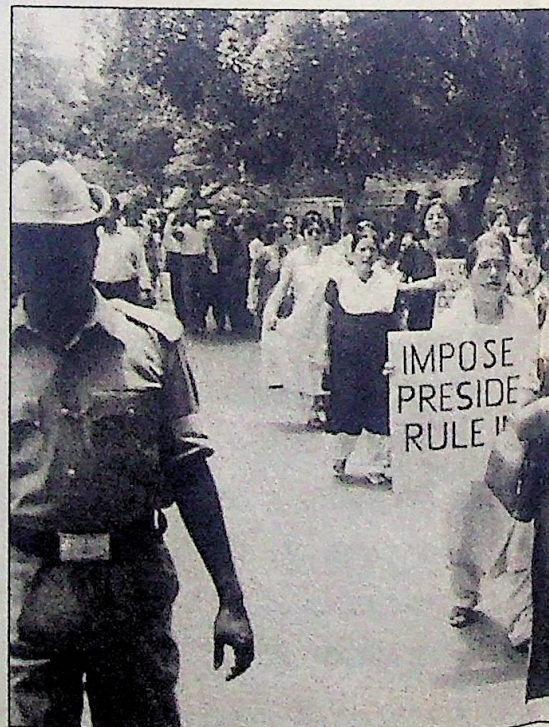
organising get-togethers and religious functions, the Samiti also publishes a monthly newsletter 'aalav,' the voice of Kashmir to keep its members posted of happenings in the community in Bangalore and elsewhere.

The newsletter carries features on their home state and other issues concerning Kashmiri Pandits. The Samiti's executive committee meets every month to discuss various issues facing the community and suggest ways of improving the lives of Kashmiri community. The Samiti also conducts cultural events for the benefit of its members. It also publishes members' telephone directory of Pandits living in Karnataka.

People of all age groups are involved in the Samiti's activities. Even the youngsters do their bit. A group of young Kashmiri Pandit techies, calling themselves 'Pooshmaal', recently associated with the pre-screen-

ing event of the film 'Sheen', directed by Ashok Pandit, a Kashmiri, on the mass exodus of the community from the Valley and explored the problems of minorities in the face of terrorism.

According to vice president G aim of the Samiti sense of togeth Pandit commu from Srinagar Bangalore for ov





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find home in city

Samiti senior G.L. Sapru, the is to create a herness in the city. Originally and living in er 25 years, he

said he and many other Kashmiri Hindus were proud to be in Bangalore. "We feel secure in Bangalore and get a feeling that we can live with dignity and respect here."

"We all miss Kashmir which

is very dear to our hearts. We are sure to go back to our land one day", said Rekha Koul, a housewife.

Samiti secretary K.K. Zutshi said that Samiti has floated a Trust to carry out major task of establishing Kashmir Bhavan, which will be a cultural centre for the community in this part of the Country. Kashmiri Hindu Cultural Welfare Trust is also engaged in other activities like setting up of an educational institution, an old age home and a hospital for the poor.

"The community is grateful to the government of Karnataka for the assistance it has offered. It has reserved seats for J&K migrants in engineering and medical colleges under the CET. What more could we ask for?" asks Zutshi.

Samiti vice president R.K. Bhat says: "Being a member of our Samiti gives us an opportunity to attend get-togethers and gives us a sense of community.

All of us attend cultural meetings as it is the only way we can keep in touch with Kashmir," he said.

Under the Trust, it has acquired 12,000 sq ft of land in NAL Layout, BTM I Stage to build a Kashmir Bhavan and a Shiva Temple. The Bhavan will house a reception hall, library, meditation hall and a museum that will highlight the culture and heritage of Kashmiri Hindus while the Sree Neelakanteshwara temple will be built on the lines of the ancient Shankaracharya temple in Srinagar (Kashmir).

There are also plans to start a classes to teach the Kashmiri language to children of migrants. And with Pandits from Mysore, Tumkur and Bijapur also participating as members of the Samiti, it has become a truly vibrant one, ensuring that the culture of Kashmir is preserved in some form.



BY PROF M.L. RAINA

Homeland — The Buzz Word

JAMMU

“Awake! Arise! Or be forever fallen”—Milton. Many Pandit organizations from different parts of the country, including the ones based in Jammu have, at long last, aside their reservations, broken their silence, and rallied their concept of homeland. They seem to have developed, after taking into account the inexorably hard realities on the ground in Kashmir, correct perceptions about the rationale behind the demand of a separate homeland in Kashmir for the Kashmiri Pandits.

The AIKS and some of its affiliates came to Jammu recently with their agenda of initiating a dialogue with the 'representatives' of the Muslim community of Kashmir for the return of Kashmiri Pandits with honour and 'dignity'. But this 'return formula' did not find favor with Jammu based Kashmiri Pandit organizations and also representatives of other organizations from Bangalore, Faridabad, and Delhi, especially the Kashmir Samiti, Delhi. They made it abundantly clear that the separate homeland in Kashmir was the only panacea of all the ills, present and past, of the Kashmiri Pandit community, that have reduced the proud Pandits of Kashmir to the state of non-existence in the political, economic, and social spheres of life in Kashmir.

The Kashmiri Pandits, who lived

in Kashmir and saw the ghastly face of terrorism in 1989-90, and experienced the horror of genocide and ethnic cleansing, with their disastrous psychological impact on the entire community, alone have right perception of the motivation behind the horrendous treatment meted out to Kashmiri Pandit community, namely the establishment of 'Nizame Mustaffa' in Kashmir by religious zealots.

Some of the members of the Kashmiri Pandit community, who have been living outside the valley for decades, cannot be faulted for their not knowing the realities. They have had the taste of the gory incidents involving the Pandits in Kashmir, but only at second hand. They might have to some degree, aroused their empathy, but they cannot feel the same way about "the unkindest cut of all" on the part of the Muslim fundamentalists which the direct victims ('Kafirs') of terrorism have received. They have, Alas! treachery in its nakedness.

The Pandits of Kashmir, now living in forced exile, cannot wash out from their minds the harrowing scenes of death and destruction. The blood curdling slogans—"asi gachi Pakistan, batav varai, batnev saan"(we want Pakistan, without men folk but with women folk of Kashmiri Pandits) which is still ringing in their ears, speaks volumes about the ill intentions of the terrorists and their well-wishers.

The proposed initiative of going to Srinagar to hold talks with the Muslim "representatives" there sounds apologetic and implies that Kashmiri Pandits left the valley against the wishes of the Muslims. It comes very near the saying "maan na maan, mein tera mehmaan" (I will be yours, whether you will or not). There has been much talk about building of bridges between the two communities. The process of building bridges must come, if at all it comes, from those who hounded the Pandits out of their native land. The fact is that the ethnic cleansing of the Pandits was followed by breaking of bridges by the fundamentalists, leaving no chance for the former to cross over to the valley again. The Kashmiri Pandits burnt, under duress, their boats the moment they are pushed out of Kashmir, the reason being that there are no chances of their returning and living there in a scattered manner as they used to do. The situation has drastically changed over the years, with grim foreboding for the Kashmiri Pandits.

Holding of a dialogue with the Muslim 'representatives' is tantamount to a wild-goose chase, for the Pandits are not on the priority list. The two factions of the Hurriyat Conference, believed to be the real 'representatives' of the Kashmiri Muslims have their own problems and internecine wrangles to attend to. Moreover, it has been made clear

by some affiliates of the Hurriyat that the KPs can return only if they undertake to join the ongoing *Jehad*. The Muslims have purchased the lands of Pandits, and the process is still going on. They have burnt their houses. They have, slowly destroyed their roots, thereby eliminating every chance of their return. It is a matter of satisfaction that the Homeland has become buzz- word. Various KP organizations have come out openly in support of the demand for separate

homeland. It is hoped that all these organizations will now work with conviction and determination for achieving the cherished goal, and at the same time, eliminate all chances of any of the organizations taking U-turn, and damaging the cause.

It is relevant to have to mention that the Panun Kashmir Movement (PKM) has been working perseveringly and with dedication for the last ten years, without any wavering, for its avowed goal of having a separate homeland for the Kashmiri Pandits

in Kashmir. Its consistent efforts in the human rights area have been taken cognizance of by the national and international human rights commissions and other human rights bodies. It is the only Kashmiri Pandit organization that has kept the home- land issue alive, and is moving ahead with the ultimate objective in mind. It is to be realized that there is no substitute for a separate homeland for the Pandits, if their identity as a community, culture and tradition are to be preserved. ■

By ROHIT

Make Shimla accords basis of negotiation with PAK

Jammu

TAKING a U- Turn from its previous stand on homeland, Panun Kashmir made it clear the organization does not recognize any process which repudiates the Shimla agreement.

Making the viewpoint of the organization clear at a press conference here on July 23, 2004, Panun Kashmir President Dr. Ajay Chhangoo said the Shimla accord is the only framework, which should guide the nation its engagement with Pakistan. Dr. Ajay Chhangoo said Panun Kashmir condemns the mindset which seeks bring the debate and dialogue over various facets of Kashmir problem outside the framework of Indian constitution. He said that the dialogue process conducted by Government of India with the faction of Hurriyat has unleashed a process, which is far reassuring. This dialogue process appears to be ultimately undermining decisively the democratic process in the state. It is gradually drifting towards a situation where Government of India has to talk to Muslim leadership which obeys both Pakistani Pan Islamic dictates, he added. He said that we want to make it very clear that we have always shoved our disapproval of the entire process, which lead to the visit of former Prime Minister to Lahore, the Lahore declaration and the subsequent so-called peace diplomacy with Pakistan and separatists in Kashmir.

Dr. Chhangoo said that the dialogue process initiation by the previous NDA Government at center with the separatist's leadership and Kashmiri Muslims is the tacit willingness of the Government of India to discuss the solution of Kashmir problem outside the framework of Indian constitution. Dialogue within the boundaries of 'Insaniyat' has only undermined the sanctity of constitutional process which governs our country, he added.

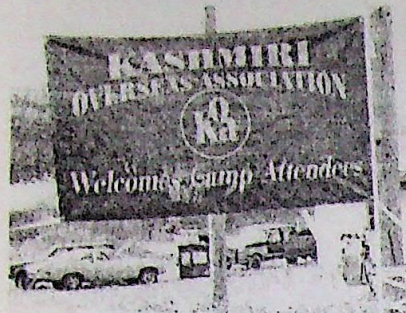
He expressed the hope that Congress party is expected to tarnish sanctity of Shimla agreement, the undermining of which is not a guarantee of peace but only an indicator towards the certainty of warlike destabilization of India.

Expressing doubts over the role of present central government on the issue, he said the recent statements emanating from the foreign ministry at various levels that the GOI is not averse to change in the geography to solve the Kashmir issue is a matter of serious concern.

He said that joint communiqué issued at the foreign ministry level of India and Pakistan wherein Shimla agreement and UN resolutions are quoted to be yardsticks for solving Kashmir issue is a mockery of Shimla agreement itself. Other KP leaders present in the press conference include ASKPC chief O.N.Trisal, PK senior leader Dr. M .K. Tyeng and PK general secretary Kuldeep Raina. ■

BY SANJAY KAUL

Our overseas brethren show solidarity with us



Summer is the time for socializing and having fun. To provide such an opportunity for our members, KOA organized its annual camp on July 4th weekend. Here are the details:

EVERY year members of Kashmiri Overseas Association (KOA) of USA and all its international affiliates meet on July 4th weekend. Kashmiri Pandit Community members who have been able to immigrate to other countries of the world, tend to meet once every year and live in tents to show solidarity with their brethren, those community members who still live as refugees in parts of India. Also this gathering provides them with an opportunity to look at issues facing their community and find ways to maintain their culture and heritage.

This year Kashmir Overseas Association decided to hold their annual camp at Appalachian Campsites in Shartlesville, PA. Management of KOA met with the ownership of Appalachian Campsites who welcomed the idea with open arms as it would bring in new business and lots of revenue

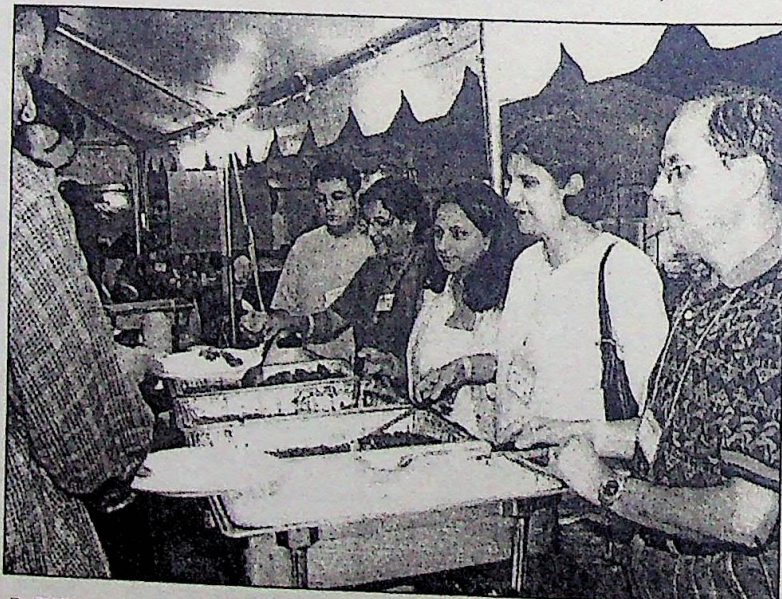
to them. The entire tent sites, some trailer units, all cottages and cabins were booked. Also, some KOA members booked their accommodations at hotels in the neighborhood. In all about 100+ KOA member families with about 400+ members came to attend the camp. The attendees ranged in age from six months old to eighty-year-olds. These people came from 19 states

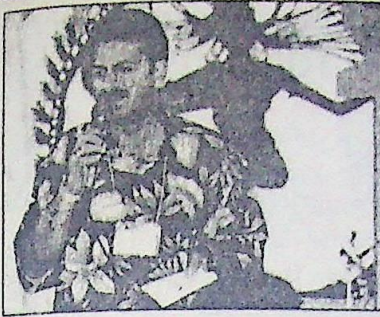
which all assembled for all planned activities.

The KOA camp attendees started arriving by 3:00 PM on Friday July 2. The camp was planned for three nights and four days and everyone was to leave on Monday July 5 morning. It was an exciting weekend with lots of interesting activities and was a fun and memorable time for all those who attended. Like everyone else, my family enjoyed a lot; we had a wonderful time and enjoyed the camp thoroughly. Congratulations to Hari & Nimee Bhat of NY and their team (Ashok & Chandra Sultan, Akilesh & Kallpana Fotedar, Umesh & Anju Kaul, Vinod & Deepika Raina, Anil & Pami Kachru, Rakesh & Neetu Kaul) for all the

KoA's annual National Camp in Shartlesville

of the USA. Additionally members came from Canada, various countries of Europe, and from India. The earmarked area looked like a tent city with a huge canopy 40 ft by 100 ft in the middle under





work that must have gone into organizing it. Special thanks are due to Ravi Tickoo (MA) and Raj Pawa (MD) for spending lots of their time on registration while rest of us were enjoying and to Jaani Kaul (CT) for coordinating most of the youth activities and Ashok Moza (CA) for managing the PA & Music system. Every step was very well organized. Catered food was excellent (thanks to Mr. Kiron Mehta and his India Grill restaurant); it made all the difference. None of us had to spend time in the kitchen as Mrs & Mr Prakash Patel provided all the help. My thanks to all those who volunteered to help at the camp. This year we had a large number of youth and young-adults, about seventy-five, who came to this camp and actively participated, which is a welcome sign for the community. Highlights of the camp this year included:

First Day - "Tribute to legends" by Rakesh Kaul (NJ), and many others gave solo performances and added substance to cultural show.

Second Day - The day was started with Yoga lessons given by Fran Silverberg. Chandra Sultan organized this activity. In the morning session a hawan for peaceful return to our motherland was performed. It was arranged by Shri Roshan Lal

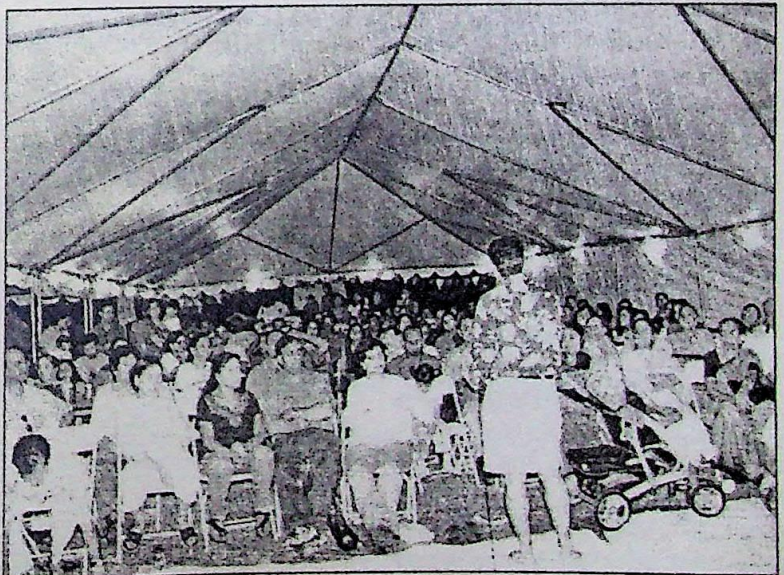
Mail From Camp Commander

People came from the south, people came from the west, people came from the east, and people came from Canada to attend the 2004 KOA national camp at Shartsville in Pennsylvania. For some of them it was the first time and for some a tenth time. For many it was a family reunion. More than 400 Kashmiri Pandits who attended this camp, enjoyed the 3 days that they spent in the company of other KPs.

The member of the organizing committee tried their best to make every one's trip comfortable and a memorable one. KPs enjoyed the Kashmiri style food catered by India Grill. The special treat was "Roth" prepared by the organizing team. The treats of the evenings were the melodious voices of the two great Kashmiri singers, Mrs Asha Kaul and Mrs Arti Tikku Kaul. Everyone present enjoyed the children's presentations and the skit, produced and directed by the Ganjoo family of Florida was hilarious. The attendees enjoyed yoga and a fun walk.

On behalf of the organizing committee, Nimee and I want to thank all the KPs who attended the camp and I want to sincerely thank all the organizing committee members for a job well done. Without the support, devotion and dedication of this organizing team, it would not have been possible to organize this event.

Nimee & Hari Bhat, New York



& Sheela Trakru (NJ) and the puja was coordinated by Deep & Usha Kaul (CT). Funday for children with water slides, Dunk tank etc arranged by Jaani Kaul, Cricket match coordinated by Arun Taploo (Canada), Kashmiri Dress photographs and Group photograph, this activity was coordinated by Maharaj Kaul. Childrens cultural show coordinated by Rakesh Kaul and KOA General Body Meeting were held in the evening. After dinner there was an evening musical program by Mrs Asha Kaul and Anurag Harsh that was a delight and sent us all down the memory lane.

Third Day - The day was started with "Fun Walk" This activity was coordinated by Ashok Sultan followed by Yoga lessons. This was followed by an Information/Discussion session - how can we better serve our community and maintain our identity - coordinated by Sanjay Kaul. Sports activities for children coordinated by Anil Kachru, Anju Kaul and Deepika Raina, Tug-of-war between men and women; and Childrens cultural show coordinated by Rakesh Kaul followed by Awards and recognition's. The post dinner session was dominated by a skit by Florida Group, and a musical evening performance by Arti Kaul (Tiku) sent us all down the memory lane, her melodious voice was a treat to hear. Bata-Batni photographs coordinated by Mohini Kaul & Reena Moza and the cricket match were both big hits.

Many people at the camp took video coverage, those of you who

Mail Received From Yoga Instructor

Dear Sanjay, My apologies for not writing sooner. I was away for a few days and also busy with work. Well, regarding the camp experience, I enjoyed the time I spent with all of you. What a tremendous experience for me - camping with 100 families (about 400 people) from Kashmir. It was so nice to meet so many people and have the opportunity to speak with a number of your friends. There was a real family-like atmosphere. The adults had their activities and so did the children and young adults and often times those activities were a combined experience. Everyone I met was so warm and gracious. Even though I was not Kashmiri, I was welcomed with open arms. I truly felt like part of the family for three days. You did a tremendous job in putting this event together. Really, it was extremely organized and well run. And it was a fun experience. Everybody seemed to be enjoying themselves.

Fran Silverberg

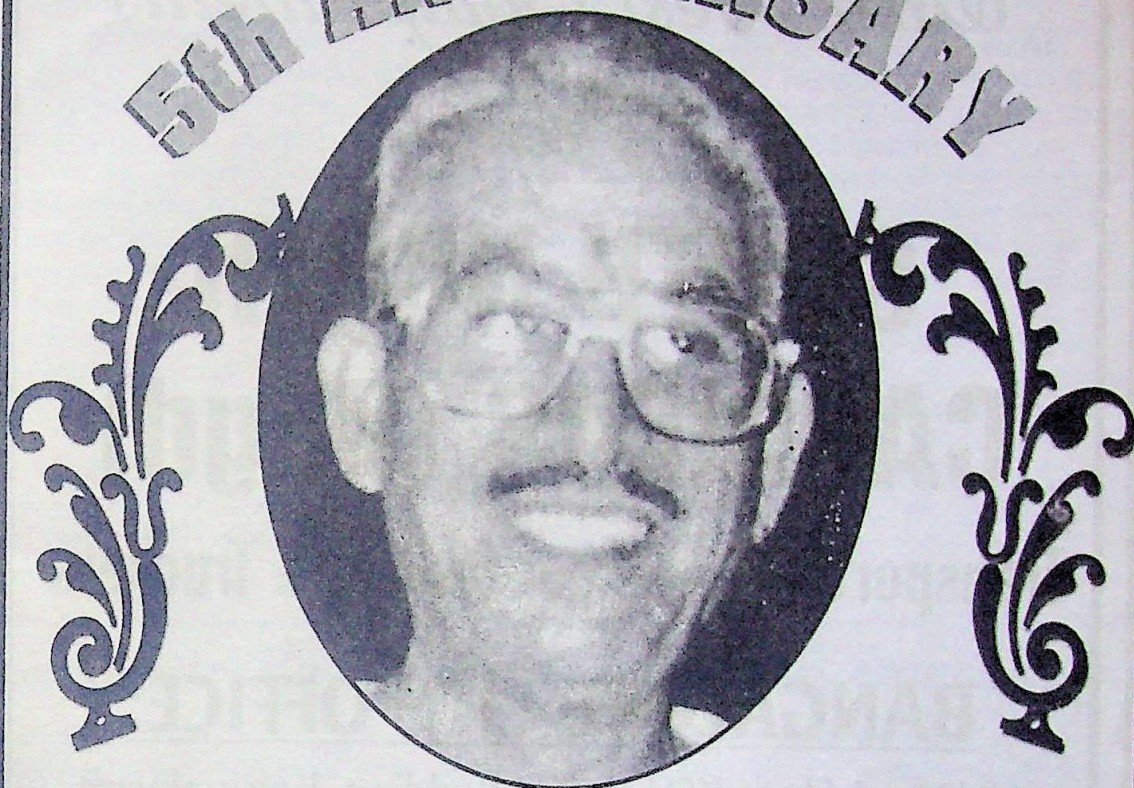
did it, please send me a copy of your coverage. We intend to compile video coverage of the whole event and then make it available to members, many people have asked for it.

I appreciate members coming from far off places including CA,

MI, IL, MO, FL, TX, GA, WI to participate. Finally, thanks to all the participants whose presence at the camp made it such a wonderful and memorable event? Thanks to all participants for making these efforts a success. May God bless our community? ■



5th ANNIVERSARY



Sh. Shamboo Nath Mattoo (Boitho)

(14-04-1924 – 30-08-1999)

Five years have passed when you left for your heavenly abode on August 30, 1999, but the memories are fresh and profound. You were a person of great perseverance and endurance. Always smiling and full of light humour with everyone. We remain praying for the eternal peace of your soul and cherish your blessing.

Deeply remembered by:

Rajlakshmi Mattoo & Neel Kanth Mattoo & Mattoo/Pajan Parivars

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Letters to the Editor



Dear Editor,

I must extend my special felicitations to you for your phenomenal effort in securing more than a hundred seats from the Karnatka Govt. for the students of the exiled KP community. It is the first time that medical and Dentistry seats also have been thrown open for them. The community is beholden to you for this bold and noble gesture. Keep it up

— Dr. K.L. Chowdhury

Dear Editor,

"I did go through the pages of 'aalav'. I received the copy of it of May as well as June. I while going

through the pages could feel your action, participation in it. While going through the journal, is coming up and competing with 'Kaushar Samachar.'

Though yet in its early stage, its presentation is quite satisfying its articles have their own attraction that arrests the reader. I feel aalav has started touching the inner, the finer fiber, so vital to bind us. Let me not touch the details, as it is the beginning.

Never the less it has prompted me to try my pen again, when I had stopped."

—Vishenjo (Premi)
Jammu

Dear Editor,

A Kashmiri migrant friend brought me a copy of the May issue of your excellent magazine from Bangalore.

I was delighted to find a full page about my new book 'Kashmir.'

However, one line in that article has been taken from a Jammu-based newspaper known for its bias. This line reads, "The Durrani (Aghans) were the one who pampered Kashmiri Pandits to the hilt. They appointed..."

The rest of the paragraph—indeed of the article—is accurate, but the italicised words, especially the word 'pampered' disturbs me.

Kashmiri lila Poets, Critics and Reviewers

Dear Editor,

Many Kashmiri Pandit poets come out with devotional poems called lilas which lack poetic grandeur, profundity and sensitivity. These 'poets' — both men and women — preen themselves on the gibberish that they publish and are ignorant of the poetic truth that words are living things not dead objects. These lila poets produce stereotyped expressions and platitudes. These Rhymers are on a ludicrous journey and the pathways they tread are cliched.

A devotional poem is the product of an authentic experience and comes out of the soul of one who has the quest for the Absolute. A poet in spiritual frenzy captures the throb of the moment and gives us the poetry of integrity. Since a discerning reader is not interested in the repetitive cliches which deform ideas these poets should ask themselves one simple ques-

tion: "Who are we writing for?"

The blame lies on the reviewers and critics whose analyses of these lilas are devoid of critical judgement, insight and understanding. They eulogize these naive poems and thus undermine literature and distort the canons of literary criticism. Their journalistic complaisant approval can have a subversive effect on literature and culture. Moreover, the cold silence of other writers and critics is cankerous.

What Kashmiri lila poets need is a clearheaded critic who will diagnose their weaknesses and suggest remedies otherwise the canonization of these poets will damage the Kashmiri literary tradition. Honesty demands that the critics and other writers pay this debt. Besides, the poets should realise that it is better to be criticised than to be flattered.

— Arvind Gigoo, Udhampur



Letters to the Editor



If the Durrani gave talented KPs their due, can this be called 'pampering'? Or is this merely giving merit its due?

This line had appeared in a Jammu newspaper and perhaps your correspondent picked it up unconsciously.

My book has about 75 large sized pages about the sub-castes, customs and religious beliefs of the Kashmiri Pandits, and more pages about Hindu temples, and even more about the love that existed between the Hindus and Muslims (Kashmiri, as well as Afghan). In addition, there is a substantial chapter about ancient Kashmir, Justice and meritocracy are a moral right should never be equated with 'pampering.'

— Parvez Dewan
Jammu

Dear Editor,

I refer to Shri Ashok Pandit's letter and Sh. J.L. Manawatti's open letter to Agnishakar which appeared in July issue of aalam. "Marvellous thing about mistakes is you keep making them till you are finished or finished by them."

Those who are relentless in their quest for excellence earn the sobriquet of the best. Ashok Pandit is the best and stands out. It must have been a Herculean task for him to turn "Sheen" into a screen reality. He is right when he says "not that I was keen on responding to Dr Agnishekhar's allegations. because this is what

CHANGE OF ADDRESS

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he has done to his other colleagues." Apt indeed. Agnishekhar, "the poet with a premonition" has sensed his abject failure and turned into a boiling kettle. Controversial people think of themselves as leading the edge of change and willingly breach standards which cater to integrity. It is unlike aalam to have reproduced the tripe of a statement which contained more caution than facts. The anguish and pain suffered by Ashok Pandit is shared by the whole community. Will Agnishekhar clarify his avarice? Never!

Shri J.L. Manawatti's is a soulful cry asking "for a leader of your stature before going public on the issue should have thought of its ramification vis-a-vis Panun Kashmir and your own standing." The cloud of doom of 1990, has already jettisoned and busted the

progressive half-hearts who connived and are still conniving with Farroq Abdullah (now Mufti too). These double faced people stand buried but don't rest in peace. Delhi, Bombay and Bangalore are a little away. Discerning analysis of all furritive characters is starkly available here in Jammu.

It is an unsettling though yet we notice a young and dedicated pioneer, Sh. Ashwani K. Chhangoo leading the way for KPs under Panun Kashmir Movement, leaving Panun Kashmir under Agnishekhar miles behind. The latest from panun Kashmir Movement is a book published under the title — "KASHMIR DOCUMENTATION — PANDITS IN EXILE, which is an eye-opener.

— Autar Krishan Machama
Jammu

Dear Readers,

Please send your views for publication either by post or e-mail at rkmattoo@vsnl.net

Address:

Editor, aalam

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By PREDHUMAN K. JOSEPH DHAR

Paying for the Tenth Day Kriya

Jammu:

THAT Death is the ultimate reality, is a proven fact. In spite of all this there are people who are so much intoxicated by pelf and power that a stark reality like this goes clean out of their minds, is evidenced by the truth that those of the hounded out lot from Kashmir who go to

he without mincing words, had stated that when the hounded out lot from Kashmir, which the government terms Migrants for its convenience, willingly pay thousands of rupees to the "Ganj Ghars" for the solemnizing of the marriage of their sons and daughters, the payment of Rs.700-00 to the JK Bank authorities looks insignificant. To my mind at the

moment he might have uttered the words, as reported, his mind should have been somewhere on the Jizya of the bygone days, but still fresh like an oasis in the memory of the descendents of those on whom the same was levied.

If the reported

statement be true, then the Chief Minister owes an answer to the question: who are the people who landed this hapless lot in a condition where it has to spend thousands of rupees of its hard earned money on the Ganj Ghars? Are not the ill conceived policies of the Central and the State governments of the past and present, of which he himself has always remained an important part, responsible for all

this? The stated hapless lot never knew or had any conception of a Ganj Ghar when in the Valley of Kashmir. Every one had sufficient accommodation to solemnize the marriages within their own vicinity and environs. Their people in the immediate neighborhood would lend a helping hand to the concerned in felicitating the smooth going of the function. Now that certain abnormal circumstances have been forced on them, they are constrained to book accommodation for the said purpose. The Chief Minister should realise the fact that the occupation of a Ganj Ghar and making hefty sums as payment is not voluntary in nature but dictated by unwarranted circumstances. Here the Chief Minister should not justify the quotation: "While Rome was burning Nero was fiddling."

The Chief Minister should be in know of the condition of the Migrant camps, though he might not have visited them.. One room tenement is hardly a little more than the cell meant for condemned criminals in the jails of the country. Can a marriage ceremony be performed in them? What is then the option available? I need know with humility.

The need of the hour therefore is, that if the Healing Touch policy does not include this hapless lot, at least Deepening of Wounds Policy should be followed. The Death Tax levied by the Jammu and Kashmir Bank authorities under the very nose of the so-called secular government need be abolished. ■

The Chief Minister should realise the fact that the occupation of a Ganj Ghar and making hefty sums as payment is not voluntary in nature but dictated by unwarranted circumstances. Here the Chief Minister should not justify the quotation: 'While Rome was burning Nero was fiddling'

perform the Tenth Day Kriya of their departed ones at the Rajinder Park site at Jammu are now required to pay Rs. 700-00 per hour to the Jammu and Kashmir Bank Ltd which has undertaken the beautification work of the said site. It is reported that this callous and unwarranted attitude of the JK Bank authorities when brought to the notice of the Chief Minister of the state, Mufti Mohammed Syed,

BY PROF A.N. DHAR

Documentation of KP Exodus

DURING the past 14 years or so, much has been written on the subject of militancy in the valley of Kashmir and the resultant turmoil there. Many authors, including a sizeable number from our own community, have expressed their anguish over the happenings, and analysed the situation from various angles, highlighting what, in their view, were the contributory factors that led to the eventual crisis. An extremely grim and distressing aspect of the situation has been the displacement of our community, almost en-masse, from the land of our birth, involving all the pain and unpleasantness appropriately conveyed by the term 'Exodus'. Our so-called "Migration" has naturally been a pervasive theme in a number of literary works produced by our writers in Kashmiri, Hindi and English (prose as well as verse). In most of the works on the happenings in Kashmir, our writers have depicted the exodus in question as a cataclysmic event having left an indelible mark in our collective psyche - an event that we all recall as the most traumatic experience of our lives.

Coming to the volume under review, titled **Kashmir Documentation: Pandits in Exile**, compiled and produced by Panun Kashmir Movement (PKM). I have no hesitation in saying that it is a landmark in its own right and, as such, will stand out as

a publication of tremendous importance for our community. It stands apart from whatever has been written in many books on the sufferings of Kashmiri Pandits as a victimized community. This is so evidently because all the vital information, relating to the losses, suffering and depredations that our community had to face at the hands of the terrorists since 1989-90, has been incorporated in the

turies, culminating in the trauma and agony they experienced as a result of the latest exodus, has been competently encapsulated in the present compendious volume. All the vital information, containing details regarding dates, numbers and the extent of loss/depredations suffered, has been provided at the appropriate places in the book (in a tabulated form), which the reader can note at a glance.

The volume contains the text of all the memoranda (and letters) submitted by the Panun Kashmir Movement (PKM), headed by Shri Ashwani Kumar Chrungoo — occasionally in cooperation with a few other Kashmiri Pandit organisations operating at Jammu and Delhi — to the State and Central Governments, National Human Rights Commission, and some forums abroad including the United Nations.

It also incorporates the text of all the important political resolutions passed by the PKM from time to time. On the whole, these documents highlight the programmes and achievements of the PKM, which is wedded as a political organisation to the cause of securing justice for our suffering community — visualised in the demand of a Homeland in the valley to be carved out as a Union Territory.

Finally, what is important to highlight in this write-up is that elaborate pains have been taken by

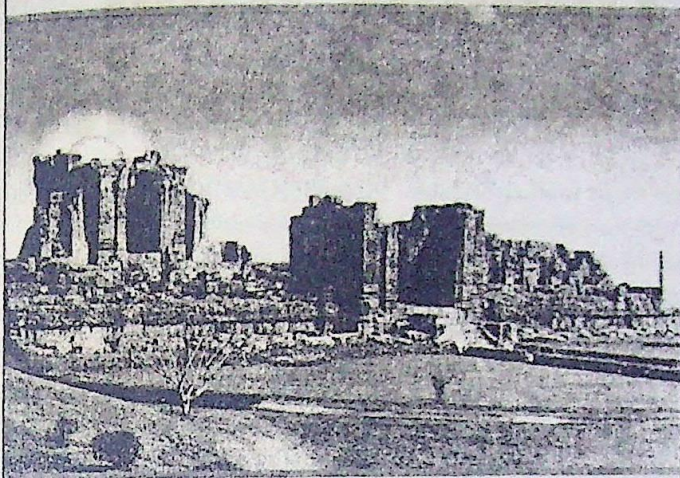
Book Review

**'Kashmir
documentation:
Pandits in Exile'**
*Compiled and
produced by*
**Panun Kashmir
Movement (PKM)**

monumental volume along with authentic documentary evidence. The elaborate details given of the brutalities committed by the terrorists serve as convincing evidence of the gross violations of human rights that the so-called "jihad" has entailed for our targeted community. The long-drawn-out struggle of the Kashmiri Pandits for their survival as an ethnic group, spread over several cen-

KASHMIR DOCUMENTATION

Pandits in Exile



PANUN KASHMIR MOVEMENT (PKM)

the editor, Prof M L Raina, and his other colleagues in bringing out the volume under review in the present shape. One marvels at the pains taken by the concerned in planning such a volume so meticulously, piling detail on detail and leaving nothing significant unsaid. As an instance in point, how remarkably have the various ways in which the terrorists in Kashmir executed the killings of the Kashmiri Pandit victims been listed in the volume: "Strangulation (using stee wires), draining of blood, slicing, gouging of eyes before assassination, breaking of limbs, slaughtering, hanging, dragging to death, burning alive, impaling". All the effort that has gone into the making of this book, as a historic document, deserves to be highly commended. The community owes its gratitude to the contributors & producers of the book and to the Editor and the team associated with the project.

A monumental volume, carefully planned and designed, with an excellent get-up. ■

By ARCHANA BHAT

KP's observed July 13, as black day

Jammu

KP's observed Martyrs day on July-13 as black day throughout Jammu region to protest against the killing of scores of community members in Kashmir valley on this day during the year 1931. The organizations that observed the black day on July-13 include JK Vichar Manch and All State Kashmiri Pandit Conference (ASKPC) While Jammu Kashmir Vichar Manch organized a function at Sanjvani Sharda Kendra, Bhoori the ASKPS took out a scooter rally from Geeta Bhavan to UN office to lodge their protest against the criminal silence maintained by the government over the plight of the exiled community. The ASKPC rally was lead by its General Secretary H. L. Chatta while JKMS function was chaired by Prof. M. L. Koul and Prof. Hari Om of BJP was the Chief Guest on the occasion.

Addressing the function Dr. R. L. Bhat Vice President JKVM held the Islamic fundamentalists responsible for the present plight of KP's.

He said the Pandits are the aborigines of the valley and no talks are possible for solution of Kashmir tangle without them. In his address Prof. Hari Om justified the demands of the Kashmiri Pandits and blamed the successive state governments for Pandits plight. He assured all help to displaced community on behalf of his party in solving their demands.

Prof. M. L. Koul in his address recalled the past history of Kashmiri Pandits and said that the Pandits have suffered a lot during last 600 years through the hands of Muslim rulers.

The ASKPC's delegation also handed over a resolution to UN representative highlighting the various demands of the Kashmiri Pandit community. ■

BY ARCHANA BHAT

Ajay's kin running from pillar to post to seek justice

Jammu

THERE has been no end to the discriminatory policies of J&K Government towards the hapless Kashmiri Pandits living an exiled life for last 15 years now in different migrant camps and non camps in the state and outside.

The state Government has not only closed all the employment opportunities for them in the Government department and public sector undertakings, but it is also neglecting the kin's of those migrants employees who breathed their last while performing their Government job.

Among such hapless migrants is the family of slain cop Ajay Bhan who was working in District Police Anantnag. Ajay lost his life on September 16, 2002 when the vehicle in which he was travelling skidded of the road at Panthal near Banihal when he was on his way from Anantnag to Jammu along with Panther's Party candidate Vinod Kumar who was contesting the elections from Anantnag Assembly segment. Ajay was deployed along with two CRPF cops for the security of the contesting candidate and on fateful day all the four lost their lives in the fatal accident.

Since then Ajay's mother Mohini Bhan and two younger sisters who are putting up at migrant camp Purkhoo were running from pillar to post for justice but to no avail. The family has lost all hopes in the present rulers in the state which failed to provide them any benefit granted to the Government employees who loose their lives while performing their duties. The killing of Ajay who was the only earning hand and male member in the family shattered its all dreams.

Since then the family members of the slain cop have been knocking the doors of all concerned

Agencies for justice but to no avail.

"We have no source of income today as Ajay's father P. N. Bhan has died over 17 years back" sobbed Ajay's mother Mohini Bhan for whom life has become a hell after this tragedy. Mohini who is putting up at the Migrant Camp Purkhoo has no source of income and she to feed the family of three members including her unmarried daughter. "I had all hopes in him and with his sudden demise our all dreams have been shattered" she said.

Further narrating her tale of woes, she said the ex-gratia Relief was granted in favor of the other two cops Suraj Prakash and Haz

Ahmad Khan but we have been ignored for unknown reasons.

During over last two years Mrs. Bhan has narrated the tale of woes to every body in the Government including the top authorities of police but all in vain. She has also made an appeal to Election Commission of India seeking justice, which still eludes her.

The sudden death of Ajay dealt a severe jolt to the family that Mohini turned mad and remained in shock for over a year, said Ramesh Kumar a family friend. The family would have been completely wiped out had some neighbors and relatives not come to the rescue, he said. Criticizing the callousness of the Government, he alleged that the family has been deprived of the benefit of the SRO 43. Though both the sisters of Ajay are matriculate and can be appointed in any government department including the police but it is not known why the family is being given a step-motherly treatment, he added. Ajay Bhan is not the only case of Kashmiri migrants who have been deprived justice at the hands of state Government but there are number such KP families whose tale of woes resemble Ajays family but there is nobody to listen to their woes.

New & can

Activists for unity of PK factions

Jammu

The prominent activists of all the three factions of Panun Kashmir in a meeting here, today have expressed grave concern over what they alleged the silence adopted by the leadership of these factions on the ongoing developments at state, Central and international level viz a viz Kashmir imbroglio.

The meeting said such developments may have direct and dangerous fall-outs to the very existence of exiled KP community. In the meeting it was felt with utmost disgust and dismay that the social-political assertion of the KP community envisioned in Marg-Darshan resolution-91 envisaging dignified return to the Homeland with Union territory status nurtured and strengthened by 13 years struggle by PK activists in particular and community in general was purportedly under the threat of being buried deep down under the egos of PK leadership.

The PK activists were of the opinion that in the absence of a strong and active Panun Kashmir that the inimical forces will get a free hand in whipping the community at their will.

In an appeal to the leaders of all three factions the PK activists urged them to stop treating the organisation as their fiefdom and pave way for implementation of Marg Darshan resolution-91 in letter and spirit.

Girja Kaul's Daman Ratmuy Meh Choun released

Jammu

Daman Ratmuy Meh Choun is yet another cassette of Girja Kaul, a melodious Kashmiri singer that hits the stalls today.

The cassette contains the popular and heart throbbing bhajans of Janki Nath Kaul, Posh Bab and Girja.

The cassette has been released by Baba Creations of Mumbai. It contains the hit Kashmiri Leela (religious song) Nav Lajmai Shatas. The music of the cassette and

lyrics has been composed by Girja.

It may be recalled that Girja a renowned bhajan singer from South Kashmir and presently settled at Mumbai has many hit albums of Kashmiri and Hindi bhajans to her credit. In music she has become a house hold name now.

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Mahayagna performed

Jammu

A Maha Yagna was performed on the auspicious occasion of Ashad- Dwadashi (Harbah) at Shri Pushkara Swami Seva Ashram Bantalab, Chinor, Jammu recently for the welfare of mankind. A large number of people/especially the community members participated during the Havan ceremony. The place around the Ashram wore a festive look in Chinor Bantalab as people from different areas of Jammu province kept on coming to the Ashram for participating in the Haven. Puran Ahuti was performed and a flag was hosted immediately after the Puran Ahuti. Immediately after the function one book Posh Dail (Mukte Mal) by Poshkar Nath Koul (Poshmut) was released by Sh. V.D.Veshan, Pradhan Kher Bhawani Arda Ratri Trust, Bhawani

Nagar Jammu was released. Prashad was served to the people after the function.

Kashmir movie premiered in House of Lords

London

A 30-minute documentary on Kashmir depicting a fascinating history of the Valley and the current situation in the State was premiered in the House of Lords here.

The film entitled, "Kashmir caught in the crossfire," has been produced by Siraj Shah, who is a general practitioner for the last 20 years.

The first part of the film focused on the historical facts since 1947 with moving images.

In its second part the film showed beautiful landscape of Jammu and Kashmir and the beginning of insurgency since 1989 giving graphic details of over 65,000 people killed and 125,000 injured and displaced people of the State.

It also depicted the rich secular traditions of Kashmir laying emphasis on Kashmiriyat.

The clips in the documentary were sourced from BBC, ITV etc showing firing on the border on both sides, interviews from terrorists from across the border and all the wars fought between India and Pakistan.

UN resolutions, Shimla agreement, Lahore declaration, the last meeting between former Prime Minister Atal Behari Vajpayee and Pakistan President Pervez Musharraf during the SAARC summit and the recent dialogue process were also mentioned.

Well known Kashmiri poet passes away

Jammu

Well known Kashmiri poet Fazal Kashmiri, thrice winner of Sahitya Academy award, Prime Minister's Harmony Award and State Government's Lifetime Achievement Award, passed away at his residence at Nowgam Chanpora in Srinagar. He was 88.

Fazal Kashmiri, who was laid to rest this evening, had

written 40 publications. His works included translation of 'bani' of Guru Nanak Dev Ji in Kashmiri.

He was honoured with Prime Minister's Harmony Award in 1993, State Government's Lifetime Achievement Award in 2001 and Sahitya Academy award thrice.

Eminent Kashmiri poets Prof Sewa Singh, Prof Prem Singh and Ghulam Hassan Zia, Director Radio Kashmir Srinagar have condoled the death of the Kashmiri poet.

BJP Migrant Cell takes out procession

Jammu

The BJP Pradesh Migrant Cell recently took out a procession from Party Headquarters to Divisional Commissioner's Office. The procession was led by its president, H L Chatta.

The Party later submitted a memorandum to Divisional Commissioner highlighting the various problems of the Kashmiri Pandits.

Addressing the demonstrators, Mr Chatta criticised the State Government for its failure in solving the long pending demands of the displaced Pandits.

He alleged the Pandits were facing the discrimination in every sphere of life. He warned agitation in case the Government continues to ignore the community. He said the unemployment is the main problems before the community youth and the Government was deliberately ignoring it.

Lashing out at the Government BJP state vice president, Lalit Moza said the problems of the Pandits have compounded after the installation of coalition Government in the state. He urged the community to be ready for struggle for their rights.

The memorandum demanded release of Rs 9.6 crore for the construction of Muthi Phase Second, release of Central grants sanctioned for migrants by NDA Government and the unemployed youth and traders be given the benefit of central sponsored schemes. It also demanded removal of tainted ministers in UPA Government. Among others who addressed the rally include Bansi Lal Pandita, Sham Lal, P L Shah, Durga Ji, Sham Lal, Santosha Ji and Vincy Kongposh Pandita.

New & can

Kashmir Documentation-Pandits in Exile' released

New Delhi

Kashmir Documentation-Pandits in Exile'- a document book, compiled and produced by the Panun Kashmir Movement (PKM), was released in New Delhi recently

The book is compilation of consistent and hard endeavours of PKM like political resolutions, interaction with various organisations and series of communications with Global Human Rights defence (GHRD) to highlight the sufferings of Kashmiri Pandits who are living as refugees in their own country.

These documents were in demand for a long time and with their release in the form of a book, organisations, research scholars and agencies working on the history, culture and politics of Kashmir, can access to these documents for their information and follow-up action.

The book was released during a function, presided over by Ashwani Chhurgoo, president PKM. Former Director General of J&K Police, M M Khajooria was chief guest on the occasion while leader of Afghanistan Refugee Association, Tak Chand Sarin, was the guest of honour.

Prof M L Raina, editor of the released book, presented a welcome address while Mr Utpal Kaul, Programme Coordinator, conducted proceeding of the programme.

It was also announced in the programme that the book priced at Rs 1000, will be available at a discount of 50 per cent upto July 13, 2004, the day on which this document will be launched at Jammu.

AIKS youth wing rejects Homeland demand

Jammu

Youth Wing of All India Kashmiri Samaj (AIKS) today urged the Central and Jammu and Kashmir Government to create employment avenues for the dis-

placed Pandit youth. The demand was made at a one day convention of the organisation here today.

While outrightly rejecting the separate Homeland demand for Kashmiri Pandits in Valley, it urged the Government to make the Pandit youth a Party to the dialogue on Kashmir issue. It said it is the youth of the community who can only take a right decision on their return to Valley as they are the real sufferers of the terrorism who were forced to flee from the Valley.

The convention said the return should be as per the conditions of the youth.

The convention was chaired by R K Bhat and among others it was addressed by vice president of the organisation B K Bhat, general secretary J L Pandita and organiser Jammu region Sunil Dhar.

New & can

KOA Organizes Retreat For Children at Jammu:

By Vivek Raina, Jammu

THE Kashmiri Overseas Association recently organized a three-day retreat for children from various refugee camps located at Muthi, Mishriwalla and Nagrota, Jammu. This initiative by US based Kashmiri Pandit Youth Group led by Dhiraj Bakaya was aimed at children aged 12 to 17 year olds. The funds for the event were raised from donations at the recently concluded KOA National Camp in USA. This event also received all possible support and encouragement from Jammu based Kashmiri Pandit organizations and other personalities.

The retreat, held from the 24th to the 26th of July, was organized at Gandhi Memorial College, located on the outskirts of Jammu City. A total of 175 children along with their teachers attended the event.

The primary idea behind the program was to energize and enthuse children from the various migrant camps and express solidarity with them. By providing an educational, fun-filled and inspirational experience to these children, an attempt was made to introduce them to the world of music, art, culture, and history. The primary idea behind this retreat for children from camps was to provide an educational and inspirational

platform where they could uninhibitedly discuss various career options and learn about various opportunities. The participants were served with meals on all three days.

The thoughtfully planned itinerary included talks by eminent speakers, sports and games, and cultural shows. The renowned music composer Sh. Krishan Langoo and the acclaimed artist Sh. Gokul Dembi conducted orientation courses in the field of Music and Art, respectively. The Retreat also saw the children being taken on an enjoyable outing, which included a trip to the famous Bahu Temple, followed by rides in the nearby amusement park and a visit to a local cinema to watch the latest Bollywood flick "Lakshya"! The spontaneous display of talent by the children, in the form of songs, skits and dramas, captured by Doordarshan Jammu, left everyone enthralled!

Dhiraj Bakaya of Pennsylvania, currently on a personal trip to India, supervised the implementation of this retreat for children. Nihar Ganjoo of Florida and Priya Sultan of New Jersey, who are currently in Jammu, helped Dhiraj. Dhiraj also visited all camps in order to meet different children and brethren living in camps. In his address to children, Dhiraj promised the continuation of such events by KOA in the future and pledged its support to the development of micro projects for children from camps in such a way that their latent potential is productively tapped for their personal enhancement and the betterment of the community and the nation.

The prominent personalities from the Kashmiri Pandit community who participated in the event include Sh. A. K. Diwani, Ms Kailash Mehra, Sh. Moti Kaul, Dr. O. P. Razdan, Dr. K.L.Choudhary, Dr. Agnishekhar, Sh. Sapru (Principal Gandhi College), Sh. Kulbushan Kachroo, Sh. M.K. Bhat (President, Lalleshwari Centre), and Principals of various Schools. Ms Dulari Kaul, Principal, Vishwa Bharati School, was the key speaker on the concluding day.

Mr. Vivek Raina, KOA's liaison person in Jammu who was ably assisted by Mr Kuldeep Kaw, made local arrangements. Travel arrangements were made by Vishnu Bharati School Jammu, the hall and other facilities were provided free of cost by Gandhi College through its board Hindu Education Society.

Bakaya is new Principal Secy to CM Mufti

Finance Commissioner Planning and Development (P&D), Vijay Bakaya is the new Principal Secretary to Chief Minister Mufti Mohd Sayeed. A decision to this effect was taken at a Cabinet meeting. He replaces M I Khandey who will be the Principal Secretary Planning and Development Department.

Mumbai Sabha helps students Community

Jammu

New & can

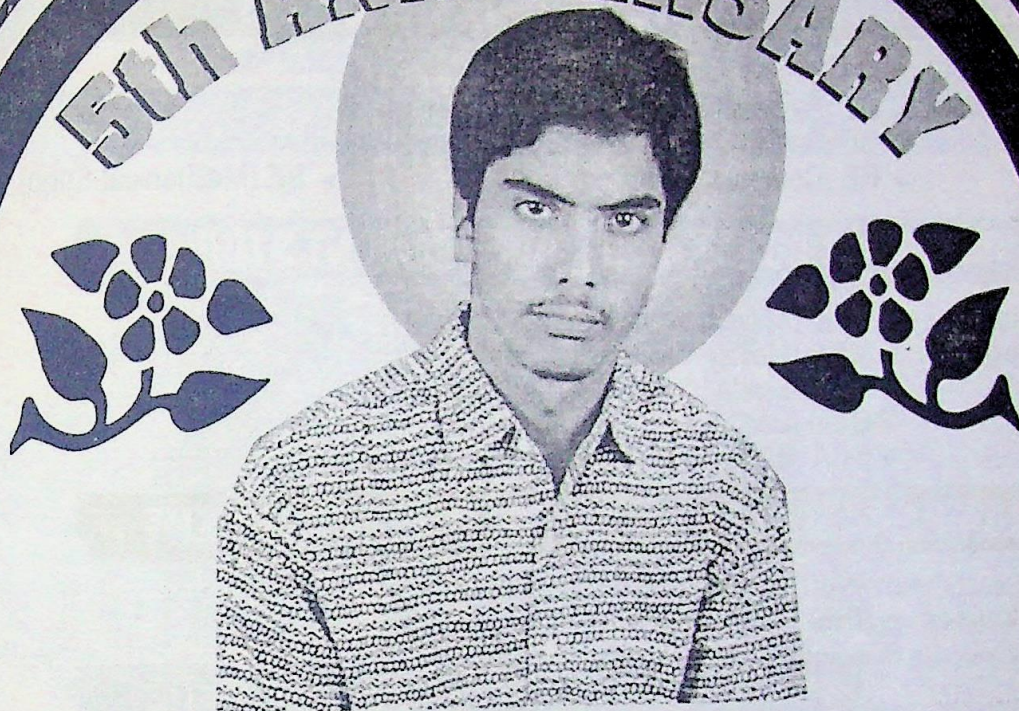
"These innocent exiled children are the victims of history and we all have to compensate them for it. The best way to help them is to assist them in their education," said M.L. Mattoo, president, Kashmiri Pandits' Association, Mumbai, in city to provide some succour to needy Kashmiri migrants studying in different camp schools in Jammu, the Mumbai-based Kashmiri Pandits' Association today donated schoolbags, uniforms and books in Government Camp (Mixed) Higher Secondary School, Muthi Phase II, Government Camp (Mixed) Higher Secondary School, Purkhoo, and Government Camp High School, Mishriwalla.

While talking to Hindustan Times, Mattoo said, "We have come all the way from Mumbai to meet our people living in different camps here. Donation of school uniforms, notebooks and school bags is part of our endeavour to encourage academics in our exiled community.

We are also providing scholarships to deserving migrant students on the recommendation of the principals of the respective camp schools."

Mattoo said this year they have extended their services to Pandits living in the Valley. "In the Valley, we have adopted five children, some of whom are physically challenged and one of them is suffering from cancer. Expressing his gratitude, Ramesh Khar, one of the parents who received the assistance, said, "Little acts like these remind us that we are not alone."

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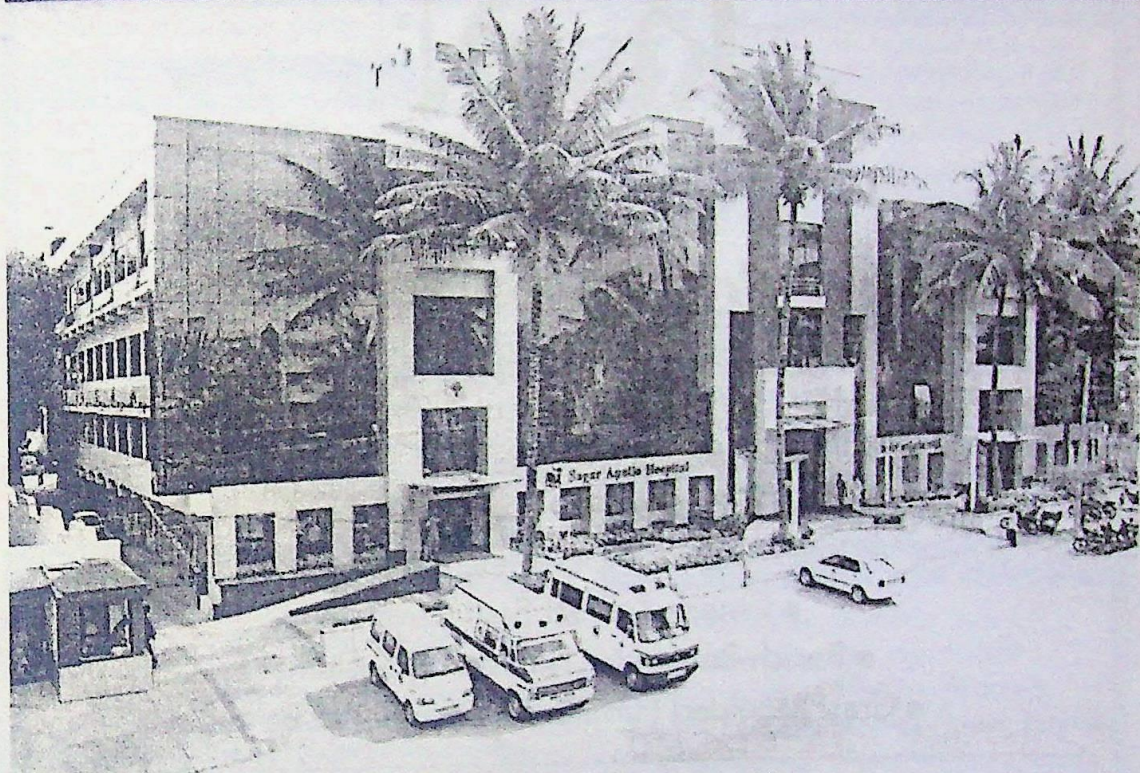
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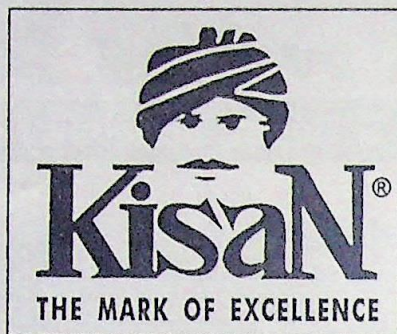
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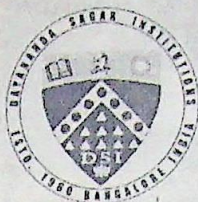
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